Vol. LXVII, No. 4 October, 1922

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

GREEK VERSION OF THE OLD TESTAMENT BEFORE CHRIST 331
CATHOLIC CLERGY IN INDIA 337
The Very Rev. A. MERKES, Madras, India.
BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING 346
The Very Rev. CHARLES F. AIKEN, D.D., Catholic University of America.
IN MARY'S PRAISE. Leaves from a Medical Case Book. VIII 357
"LUKE."
THE CLASSICS AND CHRISTIAN CLASSICS—THEIR PLACE IN HISTORY OF EDUCATION 370
The Rev. FRANCIS E. TOURSCHER, O.S.A., D.D., Villanova, Pa.
GREENFIELDS' PARISH CHURCH 385
PETER TALBOT.
THE ORIENTAL FEATURES OF THE BIBLE 390
The Rev. JOSEPH F. KELLY, Baltimore, Md.
CORRESPONDENCE COURSE IN CHRISTIAN DOCTRINE 404
The Right Rev. Monsignor VICTOR DAY, V.G., Helena, Montana.
DIOCESAN AND PARISH DUPLICATION 409
The Right Rev. Monsignor JOHN F. NOLL, LL.D., Huntington, Indiana.
MARYKNOLL MISSION LETTERS. XXXVI: To a Student 413
The Rev. FREDERICK DIETZ, A.F.M., Tungchan, China.
STIPEND FOR MASS WITH INVALID MATTER OF CONSECRATION 416
USE OF VERNACULAR IN LITURGICAL FUNCTIONS 417
RAISING MONEY FOR CHURCH AND SCHOOL PURPOSES 419
PAROCHUS SUBURBANUS.
PROFIT OF MASSES 420
THE NEW FACULTIES GRANTED TO OUR BISHOPS 421

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1922: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

Producers of the Finest Sacramental Wines in America

New York Office, 71 Barclay St.,
Vineyards, Washingtonville, N. Y., and California

Loyola (Moderately Sweet)
Loyola (Moderately Sweet, Res. Vint.)
Loyola (Dry)
Loyola (Dry, Reserve Vintage)
Veravena (Imported from Spain)
Liguorian Riesling
St. Benedict (Sweet)
Cardinal Red (Dry, Claret Type)

Kindly ask for Price List

Revenue tax will be added and kegs at cost

RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

Altar Wines sold direct to the Reverend Clergy only

ALTAR WINES BEYOND DOUBT

SOLE EASTERN AGENTS OF THE FAMOUS

JESUIT ALTAR WINES

L'ADMIRABLE

NOVITIATE

VILLA JOSEPH

MALVOISIE

Novitiate of Los Gatos

Los Gatos, Cal.

December 17, 1921.

BARNSTON TEA COMPANY
6 Barclay Street
NEW YORK CITY, N. Y.

Gentlemen: It gives us pleasure to inform you that another carload containing 8947½ gallons of Novitiate wines, is now on its way to you. It was prepared, as usual, with every possible care and the car was sealed in the presence of our representative at the depot of the Southern Pacific Company, Los Gatos, California. This brings the total number of gallons shipped to you during 1921 to ***26437½***.

These wines are absolutely pure and were made by our own Brothers for the Holy Sacrifice of the Mass. They have been under our own care and supervision and the clergy has every assurance that they are materia valida et licita and are highly recommended by the Most Reverend Archbishop of San Francisco. We commit them to your hands in the fullest confidence that you will distribute them to the priests for the high purpose for which they are made, in the same absolute purity in which you received them from us. Yours very respectfully,

SACRED HEART NOVITIATE
THOS. R. MARTIN, S.J., Rector.

Barnston Tea Company, 6 Barclay St., New York

PURE ALTAR WINES

BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

ST. JOSEPH'S AGRICULTURAL INSTITUTE

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

Beaulieu Vineyard
Office: 149 California St., San Francisco, Cal.
Per G. de Latour

Beaulieu Vineyard Distributing Co
47-49 Barclay St., New York City, N. Y.
Per T. F. Rodden, Mgr.

CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. XI:

I. S. Ignatius de Loyola Caelestis Exercitiorum Spiritualium Patronus declaratur....395

II. Epistola de Catholica Washingtoniensi Studiorum Universitate provehenda....398

SACRA CONGREGATIO DE RELIGIOSIS:

Decretum circa Indulta prorogandi Capitulum Generale....401

DIARIUM ROMANAE CURIAE:

Recent Pontifical Appointments....402

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month....404

Correspondence Course in Christian Doctrine. (*The Right Rev. Monsignor Victor Day, V.G., Helena, Mont.*)....404

Diocesan and Parish Duplication. (*The Right Rev. Monsignor John F. Noll, LL.D., Huntington, Ind.*)....409

Maryknoll Mission Letters. XXXVI: To a Student. (*The Rev. Frederick Dietz, A.F.M., Tungchan, China*)....413

Stipend for Mass with Invalid Matter of Consecration....416

Use of Vernacular in Liturgical Functions....417

Raising Money for Church and School Purposes. (*Parochus Suburbanus*)....419

Profit of Masses....420

The New Faculties granted to our Bishops....421

The Intention in the Missa Pro Pace at Forty Hours' Devotion....422

CRITICISMS AND NOTES:

Vermeersch: Theologiae Moralis Principia....423

Pourrat-Mitchell-Jacques: Christian Spirituality....423

Morice: Histoire de l'Eglise dans l'Ouest Canadien....426

Woodward: Hymns of the Greek Church....427

Stoddard: The Revolt against Civilization....429

Rogers: English and American Philosophy since 1800....433

Temple: The Boyhood Consciousness of Christ....435

Bogner: Epistles and Gospels for Pulpit Use....435

LITERARY CHAT....436

BOOKS RECEIVED....439

PARISH PRIESTS AND CHRISTIAN BURIAL

A Summary of the Law on Christian Burial

Ten Cents a Copy

AMERICAN ECCLESIASTICAL REVIEW, 1305 Arch St., Philadelphia, Pa.

ENRICH YOUR LIBRARY

WITH A

SET OF THE REVIEW

OF RECENT MONTHS there has been quite a brisk turn-over of back copies of the REVIEW. We have been advertising for some numbers to help complete the files of some of our subscribers, and they are still in search of other back copies. If you need back copies or volumes, or if you have any to dispose of, now is the time to write.

* *** *

The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

The following **Back Copies of REVIEW are wanted.**

All but January and April of 1889 ;
Any or all issues of 1890 and 1891 ;
October of 1893 ;
February, March and May of 1894 ;
March and April of 1896 ;
August of 1898 ;
October of 1919.

Of other issues we have an ample supply.

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VII.—(LXVII).—OCTOBER, 1922.—No. 4.

THE GREEK VERSION OF THE OLD TESTAMENT BEFORE CHRIST.

AFTER the death of Solomon, about a thousand years before Christ, the government of Israel was gradually dismembered. The two kingdoms of Judah and Israel, into which it was divided at first, were drawn into association with foreign nations, and, imitating the customs of their allies, were eventually dominated by them. During several centuries of captivity the Jewish tribes, while aiming on the whole to maintain the observance of the Mosaic Law and aspirations of national reorganization, were obliged to adopt the language, and obey the laws and customs of their conquerors. Greek culture and its language were dominant in all the countries grouped around the Middle Sea—Hellas and Latium in the north; Asia Minor, Syria, and Palestine and the Mesopotamian countries in the east; Egypt, with the adjacent tribes of mixed Arabian and Semitic race, in the south.

Under the Ptolemean rule in the third century B. C., civilization shifted its centre of influence gradually from Athens to Alexandria. The magnificent library of the latter metropolis, under Lagos and Philadelphos, drew the learned from every part, as at one time Heliopolis, Memphis, Thebes, and Athens later on had done. Among the scholars, wise with the learning of the ages, were many who had been reared in the Hebrew colonies. They had inherited the traditions of a divine philosophy which surpassed that of the Greek Socrates. They possessed a written law that left the legislation of Solon and of Hammurabbi far behind in its regulations of a powerful commonwealth. But this philosophy and this law were

written in a strange tongue, in a script sacred and not to be interpreted by anyone but those initiated who belonged to the great Council of the Hebrew Sanhedrin. It was written in golden letters, without vowels, so as to be read only by the priestly race, the descendants of the Aaronic aristocracy whose charter of nobility dated back more than a thousand years, and was of divine authority.

A tradition, vouched for by Flavius Josephus, the Jewish historian of the time of Christ, tells of the way in which this code of wisdom and law was translated. There is no authoritative proof that it originated with Aristeas, under whose name it comes to us from the third century before Christ, but its substantial truth need not be made dependent on the name. The story relates that King Ptolemy, learning from his librarian of the existence of the Hebrew document, resolved to obtain it in a Greek translation for his Academy at Alexandria. After some futile demands he gained his request on the condition that all the Jewish captives who served as slaves under Egyptian masters in his domains should be freed; that furthermore the translation should be made under the immediate supervision of the Hebrew Sanhedrin composed of seventy rabbis. The king was to guarantee them freedom of action and support in quarters of their own on the Island of Pharos in the Bay of Alexandria.

That this translation was made, and came immediately into circulation by transcription for the synagogal readings about the years 285–246, is attested by the statements of Aristobulos and Philo, the Jews, of Clement of Alexandria, of Irenaeus and of Anatolius. These witnesses lived sufficiently close to the period to attest the truth of the traditional use of these Greek translations among the Jews of their day, and of their elders for two or more generations. The Talmud confirms the fact. The assumption that the version was actually made by seventy rabbis must yield to the more probable opinion that it obtained its name of "Septuagint" from the fact that it was officially approved by the seventy members of the Sanhedrin, just as we speak of a Vatican edition or a Sixtine edition to indicate the official approbation of the Bible in a particular form. A rabbinical tradition speaks of five *sopherim* being deputed to make the version into Greek. The grandson of Jesus Ben Sirach,

author of the Book Ecclesiasticus, in an authentic preface to his translation of his grandfather's book, indicates that a Greek version of the other sacred books was accepted in his day. Aristobulos, who lived in the second century before Christ, mentions the fact that many of the Greek authors before his day derived their knowledge of divine things from the Mosaic writings and the prophets. As it is not likely that these writers were conversant with Hebrew (then practically a dead language), we may assume that, so far as they accepted authentic accounts of the Hebrew wisdom, they must have had recourse to Greek sources, such as the Septugint version.

One of the most reliable witnesses regarding the use of the Septuagint version by the Jews of the pre-Christian period, is Philo. According to him the Greek text was as truly inspired as that of the original Hebrew from which the translation was made. The same view is held by Flavius Josephus, who repeatedly quotes the Septuagint version of the Pentateuch and other books, including the Book of Esther.[1]

That the Greek Septuagint version was used in the synagogues for devotional reading, and for the interpretation of the law to those who did not understand the Hebrew tongue, is clear not only from the writings of Josephus and Philo, but also from the New Testament itself. There is indeed no explicit evidence in the words used by our Lord, and cited by the evangelists, to prove that He preferred the Septuagint version to the rabbinical Hebrew text. Nor do we find anywhere in the New Testament a quotation from portions that are peculiar to the Greek version, such as the deuterocanonical books. But there are more than three hundred passages of the New Testament, which passages as quotations or as references to the Old Law can only be verified by the actual text of the Greek version, inasmuch as it differs therein from the Hebrew. St. Mark among the evangelists chiefly, and St. Paul, can easily be shown to have used the Greek version for their quotations from the Old Testament.[2]

The fact that the evangelical writers, and the Apostles of Herod's day in Palestine, could appeal to a Greek (the Septuagint) text as a divinely authorized and inspired source of reve-

[1] *Antiqu.*, XI, 6 : 2 and other passages.

[2] Cf. *Vetus Testamentum in Novo.* W. Dittmar, Goettingen. 1903.

lation, is evident proof that the Alexandrine version was recognized alike by the Jewish authorities in Jerusalem and in the countries of the dispersed tribes such as Egypt, where it was the only version understood by the people. If there had been any question about its authenticity or even its inspiration, the rabbis would of necessity have protested against the appeal to it by the disciples of Christ who had been trained in the synagogal schools. St. Paul above all, who belonged to the Pharisaical school, and constantly asserts the traditions of his forefathers in his arguments with the Jews, could not have cited a version which was held illegitimate or even of doubtful inspiration in the eyes of the authorities at Jerusalem. Any deviation from Jewish orthodoxy was sure to be noted and made much of among men who drew their chief authority from the letter of the Mosaic Law as taught in the time of our Lord. The references for example to that very tradition, in the Acts of the Apostles (15 : 29), where the laws of circumcision and of abstinence " a sanguine et suffucato " are appealed to, would assure us of this attitude of mind on the part of the Jews.

If the Church of the Apostolic age shows a preference for the adoption of the Greek text, it is simply because that was recognized by Jew and Gentile alike as perfectly consistent. Of the two existing sources, the Hebrew and the Greek, the latter lent itself most readily to practical use, not only because the Greek language was in common use and understood by all, but also because the Greek version avoided the difficulties of a purely consonantal script, and offered a complete phonetic rendering of the Mosaic original, which the latter did not. If it be objected that the two codes differed in the number of books, since the Septuagint version contained also the so-called deuterocanonical books written or recognized after Esdras, and not incorporated in the earlier Hebrew canon, we answer that this difference could hardly have been noticeable or of practical moment, since the writings were not in one volume, as with us, but in form of scrolls or megillot. Each book had its isolated place in the synagogal collection to which other inspired writings could easily be added whenever there was need to do so. There could not have been a definitely formulated canon from the beginning and that of Esdras was not fully completed as a collection until centuries after most of the books gathered into it had been written.

The use of the Greek version or the Septuagint canon of the Old Testament can hardly be said to have been a matter of gradual adoption in the early Church. There is a practically complete unanimity, undisturbed until St. Jerome's time, who sought to restore the *Hebraica veritas*, among the Fathers and ecclesiastical writers from the first to the fourth century, as to the superior value for doctrinal verification of the Old Testament teaching, of the Greek or Septuagint version. Witnesses to this fact are Clement of Rome, the Didaché, Barnabas, Hermas, Polycarp, Justin, Athenagoras, Irenaeus, Clement of Alexandria, Hippolytus, Tertullian, the early Latin versions (Itala), the Hexapla, the Lucianian version, and the early Coptic-Sahidic translations. Here we find unquestionable testimony that the Septuagint was the one version to which the early Christians referred without the least misgiving in their controversies with Jewish theologians, as well as in their catechetical and homiletic instructions.[3]

That the Greek Canon of the Bible was recognized by the early Christian converts from Judaism is furthermore apparent from the use made of it by those who defected from the Church and affected to draw their arguments for so doing from the recognized version of the Scriptures. These arguments are embodied in the tenets of the earliest heretics—the Nestorians, the Monophysites of Syria and Ethiopia, the Copts, Armenians and Oriental schismatics, and show the common acceptance of the Septuagint.

The destruction of Jerusalem brought with it a reaction in favor of a return to the primitive observance of the Mosaic Law, of a reformation which threw the blame of the awful chastisements that had come upon the Jewish nation through contact and intimacy with the Gentiles, leading to the adoption of their manners, laws, and language. Accordingly there was a desire to revert to the Hebrew traditions with its language and its interpretation. This tendency took definite form in the effort of the rabbis to discredit the Greek Septuagint, because it was used by the Christians. They would no longer have tolerated the Greek language in the synagogue, if that were possible; but since it was still a necessity, they sought to sub-

[3] Cf. *Dictionaire de la Bible*, Vigouroux, II, 162.

stitute other versions for the one generally appealed to by the Christian converts from Judaism. "Back to the original tongue of our Fathers" became the cry of a nation which sought their freedom from Roman slavery on sacred grounds. The movement to restore the Hebrew tongue among the people was analagous to that of the Celtic and Slavic peoples who in our day have resisted foreign domination on the principle of national self-determination. It finds its counterpart in the Zionist movement of to-day in Palestine. This spirit of antagonism to foreign influences among the Jewish people found expression in the rejection of the Book of Tobias, because it was known to have come from a Bablyonian or Persian source; similarly of Judith and Esther, because they showed no traces of Palestinian traditions, but bore the stamp of foreign composition in a foreign country. Even if Josephus [4] and the Targums and Midrash speak of Esther as inspired, the tendency was to ignore these parts of the sacred deposit. The increase of "apocryphal" writings on the part of sectarian zealots both Jewish and Christian was however sufficient reason to justify the desire for a return to the true original, as also for a revision of existing Greek versions, just as there has been such a desire on the part of the ecclesiastical authorities in our own time to safeguard the inspired truth.

It was such a purpose in the Church that led St. Damasus to call for a revision of the Itala version made from the Septuagint. This brought about the new versions by St. Jerome. The latter bears witness to the efforts of the Jews who, actuated by the "odium Christi" as he says, sought to retranslate the Hebrew text in a way that would lend authority to their bias, in opposition to the Septuagint. "Aquila et Symmachus et Theodotion judaizantes haeretici multa mysteria Salvatoris subdola interpretatione celarunt." [5] St. Jerome, bent upon restoring the Hebrew reading, underestimated the critical value of the Greek Septuagint in some respects.

That the Septuagint was held as inspired among the Jews before this reform movement took place is amply attested in the rabbinical books, and especially by the fact that the Jews celebrated the feast of the translation at Pharos.

[4] *Antiqu.*, XI, 6, 1.

[5] S. Hieron., *Praef. in Job;* also Isa. 2:20, and Epist ad Marc.

CATHOLIC CLERGY IN INDIA.

A RECENT book, *The Conversion of the Pagan World*, by the Rev. Dr. J. F. McGlinchey, suggests the desirability of furnishing American readers with correct information regarding the actual strength of the clergy and the seminaries in India, Burma, and Ceylon.

The subject is important, for, as Pope Benedict XV writes in his *Maximum Illud*, "As the Catholic Church of God, being universal, is foreign to no nation, so should every nation yield its own sacred ministers, whom the people may follow as teachers of the divine law and as spiritual leaders. Wherever, therefore, there exists a native clergy, adequate in numbers and in training, and worthy of its vocation, there the missionary's work must be considered brought to a happy close; there the Church is founded."

It is true, that "to-day especially the attention and the solicitude of the Church and of the superiors of missions are focused upon the native clergy",[1] but it would be a mistaken notion to think that this attention and solicitude are something new and peculiar to our own times. At all periods it has been true, as the late Pope Benedict XV has pointed out so admirably in the above mentioned Apostolic Letter upon the missions (1919): "Lastly the main care of those who rule the missions should be to raise and train a clergy from the nations among which they dwell, for on this are founded the best hopes for the Church of the future. Linked as he is by the bonds of origin, character, mentality, and inclinations to his compatriots, the native priest possesses extraordinary facilities for introducing the Faith to their minds, and is endowed with powers of persuasion far superior to those of men of other nations. It thus frequently happens that he has access where a foreign priest could not set foot." The Paris Mission Society lays it down as the first duty and object of its missionaries to train and form native youths for the priesthood, and one of its founders, Mgr. Lambert de la Motte, established a seminary at Juthia in Siam as far back as 1664. Twelve years after its foundation it gave 35 native priests to the churches of the Orient. The seminary is at present situated at Pulo Tikus

[1] *The Conversion of the Pagan World*, p. 144.

(Malacca diocese). It no longer enjoys the prominence of former days, as so many seminaries have been founded that are nearer. Probably there is not another seminary in the world that can boast, as can that of Pulo, of having given over a hundred martyrs to the Church, some of whom are now venerated on our altars.

Older still than this seminary is the seminary of Santa Fe, also called of St. Paul, at Goa. The city of Goa, conquered by the Portuguese in 1510, was raised by Pope Paul III to an episcopal see in 1534. Dom Joao de Albuquerque, a Franciscan Friar, was invested with episcopal authority, and took charge of his diocese in 1538. During his administration the seminary of the Holy Faith (Santa Fe) was founded for the education of young neophytes in 1541. The revenues of the properties once belonging to the heathen temples were employed for its support. In 1543 this revenue amounted to more than £400. It is impossible to approach the noble ruins of this famous college without being reminded of the early history of the Catholic Church in the East, and of the glorious deeds of St. Francis Xavier, the Apostle of the Indies, who made it the chief place of his abode in India for a considerable time. In 1570, when the city of Goa was afflicted with the epidemic, the locality in which the college was situated became so unhealthy that 58 Jesuit Fathers are said to have fallen victims to it. By 1623 the college was abandoned. Goa, the proud capital of the Portuguese Eastern Empire, has been humbled to the dust; the triumphs of the sword have perished, but the triumphs of the Gospel survive. Goa is a Catholic country with a flourishing seminary at Ranchol, and over 600 Goanese priests.

The traditions of the Apostolic Seminary of Puthenpally (Travancore) are almost as old as the Carmelite Mission of Verapoly, which was definitely settled in Malabar about the year 1673. Much of the early history of this seminary has been consigned to oblivion. We know for certain, however, that by letter dated 14 September, 1764 the Cardinal Prefect of the Sacred Congregation de Propaganda Fide proposed to the Carmelite Fathers, already engaged in this work, the erection of a seminary at Verapoly for training the indigenous clergy of both the Syrian and the Latin rites. During the

same year Propaganda sent 1700 scudi (£340). The seminary was opened in 1767, and Propaganda voted an annual subsidy of 400 scudi, later on increased to 460. On the outbreak of the French Revolution (1789) the grant fell into arrears and finally stopped altogether. In 1866 the seminary was transferred to the pretty little village of Puthenpally in Northern Travancore. The present seminary buildings comprise an area of 11,400 square yards. In the year 1890 Propaganda placed the seminary under its own jurisdiction. The Delegate Apostolic of the East Indies became its immediate superior and the Rector is appointed by the Propaganda itself. The strength of the seminary is 122, which is distributed thus among the dioceses of Malabar:

Verapoly	15	Kottayam	2
Cochin	5	Trichur	22
Ernakulam	26	Changanacherry	52

The minimum qualification required of the candidate is to have been elected for the Matriculation examination, and to know sufficient Latin to begin with Rhetoric and Philosophy immediately. The seminary follows a syllabus of studies drawn up on the model of that of the Propaganda College in Rome. Two very important subjects have been added to the general programme, the study of Ascetic Theology and Hindu Philosophy; and it is to the credit of the seminary staff that they have edited the text books on these subjects.

In 1918 the Papal Seminary at Kandy celebrated its silver jubilee. The following details of its early beginnings are taken from the Jubilee Report. This Papal seminary owes its origin to Pope Leo XIII, who established, by Apostolic Letters of 1 September, 1886, a new Hierarchy in India, comprising 8 Ecclesiastical Provinces. *Filii tui, India, administri tuae salutis* was the great idea for the realization of which the great Leo XIII never ceased to work. In several Provincial Synods it was decreed that seminaries should be multiplied in India, and the Pope determined to show the way himself and to erect at his own expense in India a general seminary for the formation of an indigenous clergy well grounded alike in virtue and learning. He got the material means needed for this enterprise, when about the year 1888 a wealthy Catholic

left a considerable sum to the Holy See for the erection of a seminary for Indians. After mature deliberation the Sovereign Pontiff decided in favor of a seminary in India itself, and entrusted the mission of founding the seminary to Mgr. Zaleski, who on 7 March, 1893 sent the Bishops of India a circular letter informing them of the official opening of the seminary and inviting them to send candidates. Mgr. Zaleski, admiring the Bengal mission under the Belgian Jesuits, proposed to them to take up the direction of the seminary, and the Pope and the General of the Society assented to his choice. For the studies the Ratio Studiorum of the Society of Jesus and the program of the Gregorian University are followed. The 213 priests, who at the time of the silver jubilee had passed from the portals of the seminary into the mission field, testify to the efficacious vitality with which the seminary has passed through the first quarter century of its existence. The present strength is 81 students, a number which could be increased if means would allow it. It is noteworthy that no fewer than 56 former Kandy students, with three bishops among them, now working in every part of India, appear on a group photo taken on the occasion of the Marian Congress at Madras (1921). Many of these priests took a leading part in the sessions of the Congress and delivered excellent addresses.[2]

But to return to the seminaries. St. Joseph's seminary, Mangalore, was started by the Carmelite Fathers in 1858. It was taken over by the Fathers of the Society of Jesus when they assumed charge of the whole mission from the Carmelites in 1879. The number of priests ordained in this seminary from its foundation till 1921 is 187. The present strength is 86 students, to which number 11 dioceses contribute, viz. Mangalore 45, Madras 4, Bombay 7, Cochin 1, Mylapore 1, Poona 1, Vizagapatam 2, Vicariates of Changanacherry 7, Kottayam 3, Trichur 2. Fourteen Carmelite students of the Syrian Rite attend the lectures in the seminary. The curriculum of studies covers a period of nine years, two of which are given to Philosophy, four to Theology and the remaining to Humanities. Clerics are moreover trained in the method

[2] *The Madras Marian Congress Report*, a beautifully illustrated volume of over 300 pages, gives a complete and authoritative exposition of the present status of the Church in India.

of teaching Catechism, ample opportunity being given them to reduce to practice the theory learnt in the class-room, as there is a large catechumenate next door to the seminary. The fourteen Carmelite students, mentioned above, belong to the Syrian Carmelite Congregation, the only institution of this kind in India approved by the Holy See. It was founded about the year 1828 by two pious Syrian priests of Malabar, Father Thomas Palakal and Father Thomas Porukara. The former was Rector of the Palliport seminary. The vicissitudes through which this Congregation has passed, though interesting, do not belong to the scope of this article. The rules and constitutions were definitely approved by the Holy See on 12 March, 1906.

There are twelve monasteries of this Congregation, four in each of the Vicariates Apostolic of Ernakulam and Changanacherry, three in that of Trichur, and one in Mangalore. At present (1922) the Congregation has 8 Priorates, 3 Vicariate Monasteries, and 1 Branch House. There are in all 95 Fathers, 44 professed students, 19 choir novices, 20 lay brothers professed and 22 lay novices, besides 42 aspirants. It is obligatory on all the postulants to have read at least up to the VI Form. The presence of a monastery of these monks in a locality is regarded as a great boon by non-Catholics as well as by Catholics. They form an invaluable help to the parish priests in the spiritual work of hearing confessions, administering the Sacraments, and preaching sermons, a work for which they have deserved fame in Malabar. The greatest spiritual work of this Order is the preaching of missions. Twenty Fathers are specially appointed every third year for this important work. These Carmelite monasteries are centres of evangelization, specially among the low caste Hindus. Eight catechumenates in different centres have been established. The catechumens, however, are not grouped together in one house, but remain in their own huts. Since the establishment of their first catechumenate in 1866, they have converted 13,000 souls.

The 1922 Catholic Directory of India, Burma, and Ceylon, publishes a list of 21 seminaries for the secular clergy. Some of these seminaries date a long time back, as that of Pondicherry established in 1777, the present strength of which is

22 students, belonging to the four dioceses constituting the Ecclesiastical Province, Pondicherry, Coimbatore, Mysore, and Kumbakonam, each diocese contributing one professor. The most recent establishment is the namesake of Goa's famous seminary, St. Paul's at Trichinopoly, which was opened 9 June, 1921, with 23 students on the rolls: 11 in Theology, 8 in Philosophy, and 4 in Rhetoric. The Bishop of Trichinopoly, I hear, is thinking of making the ecclesiastical students of his diocese follow the two years Intermediate College course before admitting them to the seminary. This would increase the duration of the preparatory studies to 13 years. As a rule, however, the high-school final examination is sufficient. This means that a candidate has had 11 years of general school education. The seminary course of philosophy and theology is at least 6 years, and the average age of the student, when he is presented for the priesthood, is 24 or 25 years. That "few natives become priests before they are thirty or thirty-five years of age"[3] does not apply to Indian students except to those who join the Society of Jesus.

A few particulars about the churches of the Syro-Malabar Rite will be found interesting. They are taken from the Catholic Directory, the only authoritative publication of this kind. The Christians of Malabar firmly believe that the Apostle St. Thomas landed in 52 A. D. at Cranganore, and erected 7 churches on the Malabar coast. Among others the Apostle converted also many Brahmin families and ordained priests and bishops. Divine services were conducted in Syro-Chaldaic, the vernacular of the converted Jewish colony in the neighborhood of Cranganore. The Church in Malabar was governed by Syro-Chaldean bishops till the end of the sixteenth century, when Latin bishops were substituted. Pope Leo XIII separated the churches of the Syrian rite on the Malabar coast from those of the Latin dioceses, and erected them into two Vicariates Apostolic of Trichur and Kottayam (1887). In 1896 the same Pope granted the Syrian Catholic Christians of Malabar three bishops of their own rite and nationality and erected for them three Vicariates Apostolic viz. Trichur, Ernakulam, and Changanacherry. Finally in

[3] *Conversion of the Pagan World*, p. 147.

1911 Pope Pius X restored the Vicariate Apostolic of Kottayam *Pro Gente Suddistica*, i. e. descendants of the fourth-century emigrant Syrians.

The appended list shows the present number of priests in each diocese. By "foreign missionaries" all those who have come out to India are understood; the second column comprises all others. I did not wish to call them native priests, as somehow the word "Native" is not in favor. To call them, however, Hindu priests is indefensible, as Hindu stands for religion and not for nationality.

CATHOLIC CLERGY OF INDIA.

	Total Strength of Clergy	Foreign Missionaries	Domiciled Clergy	Catholic Population
Goa	629	2 (Sec.)	627	287,206[1] / 38,164[2]
Damaun	94	5 (Sec.)	89	87,842[3]
Cochin	71	11 (Sec.)	60	108,711
Mylapore	76	19 (Sec.)	57	82,899
Agra	33	32 (Cap.)	1	8,000
Ajmere	37	36 (Cap.)	1	5,889
Allahabad	34	34 (Cap.)	. .	9,101
Bombay	72	39 (S. J.)	33	24,306
Mangalore	95	20 (S. J.)	75	112,000
Poona	35	13 (S. J.)	22	21,815
Trichinopoly	147	91 (S. J.)	56	277,565
Calcutta	147	? (S. J.)	?	211,821
Dacca	19	18 (C. S. C.)	1	11,730
Krishnagar	15	15 (Milan.)	. .	13,981
Patna	12	5 (S. J.)	7	5,033
Assam (Pref. Apost.)	6	6 (S. J.)	(4)	5,738
Madras	59	55 (Mill-Hill)	24	58,246
Hyderabad	28	21 (Milan.)	7	31,177
Nagpur	35	24 (St. Fr. Sales)	11	19,000
Vizagapatam	28	28 (Do. Do.)	. .	8,792
Pondicherry	94	67 (Miss. Etr.)	27	147,710
Coimbatore	54	31 (idem)	23	43,792
Kumbakonam	47	33 (idem)	14	102,416
Malacca	34	33 (idem)	1	39,610
Mysore	66	46 (idem)	20	55,655

[1] Port. territory.

[2] English territory.

[3] 39,966 in the City of Bombay.

[4] Entrusted to Sal. Don Bosco (1922).

	Total Strength of Clergy	Foreign Missionaries	Domiciled Clergy	Catholic Population
Simla	11	11 (Cap.)	. .	2,361
Lahore	29	29 (Cap.)	. .	26,591
Kafristan and Kashmir. Pref. Apost.	15	15 (Mill-Hill)	. .	5,000
Verapoly	79	40 (O. C. D.)	39	98,467
Quilon	78	22 (O. C. D.)	56	146,732
Changanacherry	256	Syro Malabar	256	155,666
Ernakulam	141	Rite.	141	113,936
Kottayam.	37	Do.	37	. . . .
Trichur.	83	Do.	83	106,435
Carmelite Congregation in Malabar	95	. . .	95	. . . .
Colombo	120	80 (Obl. of Mary)	40	259,726
Galle.	27	23 (idem)	4	12,853
Jaffna	53	48 (idem)	5	45,232
Kandy	27	21 (O. S. B.)	6	30,228
Trincomalee.	18	16 (S. J.)	2	8,318
Eastern Burma	19	19 (Milan.)	. .	21,031
Northern Burma	32	25 (Miss. Etr.)	7	10,000
Southern Burma	56	34 (idem)	22	6,880
	3143	1047	1949	2,867,656

From the above table it is clear that the bare statement that there are 1230 domiciled priests in India and Ceylon,[4] besides not being quite accurate, does not give a correct idea of the real state of affairs. Indian priests are very numerous from the diocese of Damaun and Goa down all along the West coast, in the diocese of Mangalore, Verapoly, Cochin, and Quilon, and in the Vicariates Apostolic. In fact 1363 out of total of 3143 priests are found in that comparatively small territory. Southern India is well off for Indian priests, who number 220 in the six Southern dioceses of Pondicherry, Kumbakonam, Coimbatore, Trichinopoly, Mylapore, and Madras, making a total, therefore, of 1583 domiciled priests in less than a twelfth part of the whole territory of India, besides 95 native Carmelite priests in Malabar. We have a native clergy on the West

[4] *Conversion of the Pagan World*, p. 146.

Coast from the Gulf of Cambay to Cape Comorin. In all the other missions we have native priests, but not as yet a native secular clergy.[5]

Here the question naturally arises: "When will the Church in India be able to dispense with the foreign missionaries?" We cannot reply better than in the words of Pope Benedict XV, of happy memory, in his letter *Libenter quidem*, 15 October, 1921, addressed to His Excellency Mgr. P. Pisani, Delegate Apostolic in the East Indies: "All indeed desire to be governed even in religious matters by men of the same nationality. As regards this, those Catholic in India are not to be blamed who wish to be ruled by native pastors. To this longing the Church has certainly never been opposed, inasmuch as in her there is not 'gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free', nor is there respect of persons. The same clearly follows from the fact that the Sovereign Pontiffs have always had at heart that the indigenous clergy should make continual progress in holiness and in erudition. But it belongs to the Church alone to decide when it is suitable to satisfy this longing; to the Church, we say, which, surveying as from a watch tower what is useful for each diocese, had from the earliest times sent out missionaries, who through painful journeys, sufferings and persecutions, might bear the name of Christ into those regions. Whoever, therefore, by hurrying the course of events, strives to forestall the decision of Rome in any way, by word or writing, shows himself insolent and insubmissive to the Vicar of Jesus Christ, as if the salvation and prosperity of the sons of India were no concern of His." Let us join in the Holy Father's prayer that it will be soon.

A. MERKES.

Madras, India.

[5] *The Apostle of Ceylon, Father Joseph Vaay*, by L. M. Zaleski, Del. Ap., p. 5.

BUDDHIST LEGENDS AND THE NEW TESTAMENT TEACHING.

THERE is an ever growing tendency among scholars not of Catholic faith to find in the formation of the Gospels and of Christian external worship the working, in greater or less measure, of factors derived from pagan cults. Among these alleged sources of external influence Buddhism looms large. And so the question of the possible relation of Buddhist to Christian thought as contained in the Gospels is a pertinent topic for the priest's study of New Testament problems.

For an acquaintance with Buddhist legends the recent publication by Dr. E. W. Burlingame of a Buddhist classic hitherto but little known is worthy of mention. This is the *Dhammapada Commentary*, composed about 450 A. D. in the ancient literary tongue of Southern India, known as the Pali, closely related to the Sanskrit.[1] Heretofore, but few of the stories composing the original work had been translated, some in English, some in German, and a few in French. Thanks to Dr. Burlingame, English readers now possess the first complete translation in a modern tongue of this highly interesting classic of late-Buddhist literature. So admirably has he performed his task that his three beautiful volumes, forming volumes 28, 29 and 30 of the Harvard Oriental Series, will remain the standard version for years to come. All who read it will be pleased with its elegant and at times striking diction. But his work is more than a fine translation. In a long introduction of sixty-nine pages, he prepares the reader for the proper understanding of the stories, giving a valuable summary of the legendary life and the teachings of the Buddha, showing the nature and place in the Buddhist canon of the *Dhammapada*, which serves as the basis of the stories, and describing the subject matter of the stories, their motifs, and their literary relations to the *Vinaya*, the *Commentaries of Buddhaghosa*, the *Jataka Tales*, and other Buddhist writings. This introduction is supplemented with a long series of synopses covering seventy pages, giving the gist of each story in a few words. At the end of the work is a

[1] *Buddhist Legends, Translated from the Original Pali Text of the Dhammapada Commentary*, by Eugene W. Burlingame. Three parts. Cambridge, Harvard University Press, 1921. Being a work meant primarily for scholars, and not destined to become one of the "best sellers", it is necessarily high-priced.

copious index affording a ready reference to the names and subjects mentioned and treated in the three volumes. The whole work is a fine example of painstaking scholarship.

The *Dhammapada*, the Path of the Law, of which the present work professes to be a commentary, is a book of Buddhist proverbs in verse, most of which may be found scattered through the numerous canonical writings of the Southern School. It is thus a compilation of later date than these sources, belonging probably to the third century of the Christian era. These expressions of moral and religious wisdom, ascribed by the pious Buddhist to the great Teacher, are only in small part distinctively Buddhist. By far the greater part belong to the common ground of faith and morals where Brahman and Buddhist join hands. Some of its stanzas are but slight variants of verses in the *Laws of Manu* and the *Mahabharata*. They abound in noble sentiments finely expressed.

The *Dhammapada Commentary* is a series of stories, 229 in number, purporting to explain how the great Teacher came to give voice to the successive metrical maxims of the *Dhammapada*. To lend a semblance of reality to the scheme, each story or combination of stories begins with the indication where, and in reference to whom, the sacred stanza was uttered. The aptness of the story to point the appropriate moral varies greatly. Some of the stories are misfits, being dragged in by the ears to do duty where an appropriate story is not ready to hand. Some betray the Brahman environment in which they originated.

The *Commentary*, like other canonical Buddhist books, makes frequent mention of the spiritual world. For while the Buddhist does not look to any of the traditional gods of India for salvation, these deities, high and low, are no less real to him than to the Brahman. They form an indispensable background to Buddhist faith, which peoples the unseen world with all manner of friendly and hostile spirits, and which retains the various heavens and hells of Brahman theology. There is frequent mention in the *Commentary* of the Tusita heaven, where every Buddha of the past and future is destined to sojourn as a spirit, and whence at the earnest entreaty of the numerous deities he descends to earth to be born for the welfare

of men and gods. Among these denizens of heaven, the god Sakka is especially prominent as a zealous promoter of the Law and a notable helper of the Buddha and his Order in times of embarrassment. The helpfulness of the lesser spirits is also recognized. In the opening story we are told that a wealthy merchant obtained a son in answer to a vow to a tree-spirit (Part I, p. 146); and in another, the poor man sent on an impossible errand by the king who has designs on his life, is saved through a rice-offering to a water-dragon (Part II, p. 102).

The religious life depicted in the stories is by no means a mirror of primitive Buddhism. It is rather an idealization of the Order and the glorification of the Teacher in the most extravagant terms of legendary lore. The Buddha is the divinized superman, surpassing in knowledge and power the greatest of the gods. At will, colored rays of dazzling brilliance radiate from his body. At will he sends forth a luminous image of himself to encourage a distant monk and to save him from impending ruin. The members of his Order, especially the chief disciples, are privileged beings, possessing wonderful magical powers, which they display as occasion demands. They move about in solemn dignity, honored alike by gods and kings. Monasteries costly as palaces are erected for them, like the Jetavana vihara, on which fifty crores of treasure are expended. In every one is the perfumed chamber where rests the Buddha alone. Wealthy householders vie with one another for the honor and merit of feeding them with the choicest foods; they present them with costly robes, with vessels of beaten gold, with garlands, perfumes, and other luxuries that are rigidly forbidden in the primitive rules of discipline.

The fabulous character of the stories is still further brought into relief by the recurrence of stereotyped features, and by a reckless extravagance of statement born of the oriental love of exaggeration. Several stories open with the interest of the reader centered on a lovely maid of sixteen years, lodged for security on the top floor of a seven-storied palace. Monks, travellers, and robbers generally go about in bands of five hundred. Five hundred is the number of the maids who accompany Visakha when she rides out in her chariot to meet the

Buddha, and each of these is attended by five hundred slave maids. Her marriage dowry consists of five hundred carts of money, as many carts of golden vessels, as many of silver, as many of copper, and so on (Part II, pp. 59 ff). Even more extravagant are the assertions made of the Buddha. According to the opening story, he converts at Savatthi fifty million out of its seventy million inhabitants. At Rajagaha he is less successful; he preaches to its eighty million residents and converts eighty-four thousand (Part I, p. 236). On another occasion, eighty thousand kinsmen save six recognize on him the marks of the Buddha and become monks (Part I, p. 231). In the story of the twin-miracle and in that of the Ascent of the Ganges, the reader is transported to a veritable wonderland of astounding events.

Despite this strong flavor of the fantastic and the unreal, the stories are in large measure full of interest, though there are some that must be judged insipid, dull, and even coarse. They have a wide range—the doings and sayings of the Buddha, of his chief disciples, of less prominent monks, nuns, and novices, of laymen good and bad, of gods and goddesses, house and tree spirits, ogresses, dragons, ghosts, and animals that talk like men.

Through most of these stories runs the underlying idea of rewards and punishments for good and evil deeds, whereby the happiness or misery of an individual's successive births is determined; for not till one has attained to the faith and freedom from desire constituting Buddhist perfection, the state of the *Arahat*, can one break the chain of rebirth and pass into *Nibbana* (Nirvana). To those not yet fit for this state, Buddhism holds out the means of escaping from, or at least mitigating the retribution of evil deeds, whether committed in the present life or in a past existence. This is to acquire merits by putting one's faith in the Buddha and by promoting the welfare of the Order, especially by liberal almsgiving. Many are the stories that emphasize these points. In not a few, the main thought is renunciation of great wealth, of a happy home and an honorable station in life, in order to become a monk. Some of these are patterned on the type of the Buddha's great renunciation. In a few the hero flees to the monastery on the very day of his wedding. A curious story belonging to this class is that of *Nanda the Elder*. Prince Nanda is busy with

his wedding feast when the Buddha enters the palace, places his alms-bowl in the hands of the happy young groom and wishes him luck. He turns to go, leaving the bowl in the prince's hands, and the latter, expecting that at each turn the Buddha will ask for his bowl, follows him respectfully. On they go, out from the scene of merriment, along the way to the monastery, the Teacher leading and the embarrassed prince following with the bowl in his hands. His bride with tears in her eyes comes running up and begs him to return, but much as he would, a secret power leads him on. And so he follows the Buddha to the monastery where he accepts the invitation to become a monk (Part I, pp. 217 ff).

Generosity to the Order is inculcated by such stories as the *Marriage of Visakha* (Part II, pp. 59 ff), *Kappina the Great* (ibid., pp. 167 ff), *Gifts beyond Compare* (Part III, pp. 24 ff), in which great rewards come to the rich supporters who lavish their wealth upon the Buddha and his followers. Yet it would not be doing justice to the stories to say that it is only the wealthy gifts that bring a generous reward. In not a few the value of even a small alms bestowed at a sacrifice, is emphasized. The stories conveying this lesson are among the finest in the whole collection. Such, for example, is the story of the *Seven-year-old Novice Pandita* in his former merit-winning existence. In untold ages past, when the Buddha Kassapa preached the Law, the residents of a city prepared to entertain him and his retinue of twenty thousand monks. A canvass was made of the well disposed householders and the names were taken of those willing to set food before the monks, as well as the number that each could entertain. A very poor man offered to give food to one monk, and as he had nothing on hand, both he and his wife worked the next day for hire, thereby securing enough to buy the needed rice. To his great joy, as he went to the river bank to pick leaves for curry, a fisherman, learning the cause of his activity, gave him four redfish. The god Sakka, knowing what was to happen, came down from heaven and, disguising himself as an old man, was received into the poor man's house as cook. When the time came for the reception of the guest, the poor man went to the director to get the name of the monk assigned to him, and was told that he had been overlooked and that every monk had been

provided for. This news was like a dagger thrust into his heart. What should he do? The great Teacher alone had not signified at whose house he would dine. For this privilege the king and the richest of the nobles were longing with anxious hearts. At the suggestion of the director, the poor man hastens in his anguish to the Buddha as he is about to come forth from his perfumed chamber, and throwing himself at his feet, asks the Teacher to bestow his favor on him, the poorest of them all. The Teacher graciously takes down his bowl, puts it in the poor man's hands, and follows as the latter proudly leads the way to his hovel. The envious king and nobles offer him great sums of money for the privilege of taking his place, but in vain. Meanwhile the god Sakka has prepared food of wonderful savor. The poor man, suffused with joy, serves the food to the Teacher, and at the end goes back with him to the monastery, bearing the alms-bowl. To his surprise and joy, when he returns to his house, he finds it filled with jewels. For his great wealth, the reward for his alms to the Buddha, he is made the king's treasurer, and at death is reborn in the world of the gods (Part II, pp. 176 ff).

Another charming story, setting forth the graciousness of the Buddha in accepting gifts of little worth, is that of the poor slave Panna. She had made for herself a wretched cake of rice dust and water, and putting it in the fold of her dress, set out for the bathing-place, intending to eat it on the way. She had not gone far when she saw the Buddha approaching on his way to the village for alms. She saluted him saying, "Reverend Sir, accept this poor cake and bestow a blessing on me." The Teacher held out his bowl, a gift from a king, and receiving the cake therein, pronounced on her a blessing. Surely, she said to herself, he will not eat that wretched food. He will proceed a little way and throw it to some dog or crow, and then fill his bowl with choice food from some rich man's table. To her great surprise, the Buddha sits down and proceeds to eat the cake, and as he breaks it, some gods squeeze nectar on the wretched food, making it richly palatable (Part III, pp. 111-112).

In the interesting story of Suppabuddha the Leper, the lesson is inculcated of the priceless value of faith. This poor leper, seated in the outer circle of the throng that listened to

the Teacher as he preached the Law, attained the fruit of conversion. Desiring to tell the Buddha of his change of heart, he waited for the multitude to disperse and then directed his steps toward him. At that juncture the god Sakka, in order to try him, appeared poised in the air and said, "Suppabuddha, you are a poor man, afflicted with misery; I will give you limitless wealth if you will deny the Buddha, the Law and the Order." "Fool," the leper replied, "you say I am poor and afflicted. On the contrary, I have attained the happiness of the seven stores of wealth. They who possess these are not called poor by the Buddhas." The leper then went to the Teacher, and was kindly received. Shortly afterward he was killed by an ogress in the form of a heifer and was reborn in Sakka's heaven, also known as the World of the Thirty-Three (Part II, pp. 119-120).

A curious story illustrating the magical power attributed to the monk in the state of perfection is that describing the death of the venerable disciple Ananda. When he was a hundred and twenty years old, seeing that his end was nigh, he announced that he would die in seven days. He had zealous supporters on each side of the river, and saw that if he died on either side, a bitter dispute would arise over his relics. So summoning his admirers to gather on both sides of the river, he rose in the air to the height of seven palm trees, and sitting crosslegged over the middle of the river, he preached the Law. He then entered into an ecstatic meditation on fire. Suddenly flames burst from his body, which split in two, one part falling on the near side, the other falling on the side beyond (Part II, pp. 160-161).

Other stories have the ring of reality and are true to life. Such is the story of the two pickpockets who went with the crowd to hear a discourse on the Law. One of the pair was moved to conversion. The other, heedless of the words of wisdom, improved his opportunity by extracting five farthings from the skirt of an attentive listener (Part II, p. 117).

Some stories, while bringing a moral lesson, are not without a strain of humor. Such is the story of the *Four Seven-year-old Novices*. According to this tale, the wife of a Brahman cooked food enough for four monks and sent her husband to the monastery to bring four guests. Four seven-year-old novices, old in virtue if not in years, were assigned to him.

When these four youngsters were brought in, the wife was indignant that mere children had been sent, and placing them rudely on inferior seats, bade her husband look up some old Brahmans and bring them in. He went out and brought back the elder Sariputta. The elder, seeing that just food enough for four had been prepared, and that the novices had not been served, took up his bowl and departed. Then came the elder Moggallana, who did the same. Once more, at his wife's bidding, the husband went to find an old Brahman, while the poor famished novices sat waiting without a word of complaint. At this juncture, the god Sakka, seeing the situation from his high heaven, took the form of a very old Brahman, and coming with the husband, saluted the four novices as his superiors and sat respectfully on one side. This made the wife so angry that she ordered her husband to put him out. The husband tugged at him, but the god would not budge. Then the wife lent a hand, and both, after much effort, managed to drag him out of the house, but were terrified to find him instantly restored to his place by the side of the novices. Sakka then made himself known, and the food was distributed among the five guests. Even more astounding was their manner of departure. One of the seven-year-olds soared through the circular peak of the house. Two others broke through the roof, one in front, the other in back. The fourth, by way of change, plunged through the floor into the earth. Sakka made his exit in a different way still, so that henceforth the Brahman's home was called the House of the Five Openings (Part III, pp. 297 ff).

While Buddhist faith, as depicted in the *Dhammapada Commentary*, has much to edify, it is not wholly free from moral flaws and inconsistencies. The various heavens held out as the reward of merit for good deeds on earth are as grossly sensuous as the heaven of Mohammedan faith. The Buddhist saint, reborn in Sakka's heaven, luxuriates in a vast mansion of gold and jewels, feasting on celestial food, and having a retinue of from five hundred to one thousand nymphs of surpassing beauty to minister to his desires.[2] In this form of heavenly pleasure the gods themselves give the example. The Buddhist maid

[2] In the *Jatika* 494, we are told that the righteous king, Sadhina, being at death reborn in heaven, is given more than twelve millions of nymphs. Cf. E. B. Cowell, *The Jatika*, vol. IV (1906), p. 225.

Rohini, distinguished for her friendship with the Buddha and for her liberal benefactions to the order, is for her merit reborn in the Sakka-heaven as a nymph of such loveliness that the gods of the four boundaries—strangely called archangels in some English versions—make rival claims to possess her. The god Sakka is called in to settle the dispute, but at first sight, he is so deeply smitten with her charms that he takes her for himself, to be his chief darling and delight (Part III, p. 97).

The story of the *Husband-Adorer* centers on a pious woman of Buddhist faith whose recollection of her previous existence as one of the thousand nymph-wives of the god Garland-wearer is so strong that all through her present life she is possessed with the longing to be reunited with her god-husband. With this end in view, she accumulates so much merit through alms-giving to the monks that at death she attains the object of her desire. To the god and his other nymphs, who meanwhile have been engaged in plucking flowers for garlands, her absence on earth, during which she has brought up a family of four sons, seems but one of a few minutes (Part II, pp. 46-47).

The *Dhammapada*, it is true, abounds in fine maxims in praise of virtue in general and of chaste conduct in particular. What, for instance, is finer than stanza 183, which Dr. Burlingame has placed with a few others on one of the front pages of his first volume It runs thus:

> The shunning of all evil, the doing of good,
> The cleansing of the heart: this is the Religion of the Buddhas.

To the extent that this is true, we cannot but admire so noble an utterance. But it would be a mistake to give a Christian content to these phrases. The Buddhist conception of moral rectitude fails to measure up to the standard set forth in the Gospels. This is particularly true of that virtue which in Christian ethics is so rigidly exacted of right conduct, the virtue of chastity. While abstinence from every forms of sensual indulgence is laid down for the members of the Order, there is tolerated in the lay supporters of Buddhism a license of conduct between men and some classes of women that the Christian moralist cannot but condemn. How far, for example, from the Christian standard is the conduct of Uttara, one of the models of Buddhist virtue, when, in obedience to the advice of

her father, also a zealous promoter of the Law, she hires the beautiful courtezan Sirima, at the cost of one thousand pieces of money a night, to serve for a fortnight as mistress to her unbelieving husband so that she may have leisure to give alms to the Buddha and listen to the preaching of the Law. In the words which the Teacher addresses to her there is not the slightest suggestion that she has done wrong (Part III, pp. 103-104).

Again, in the same story, when the Buddha, on the occasion of Sirima's conversion to Buddhist faith, pardons her for throwing hot ghee on Uttara's head in a fit of jealousy, he has not a word to say about her manner of life, but confines himself to stressing the importance of overcoming anger with kindness, as Uttara had done (ibid., p. 106). Indeed, the other story of Sirima, which depicts her as a convert to Buddhism and as a noted patroness of the Order, seems to imply that she remained a professional courtezan to the end of her life (Part II, pp. 330 ff.). This is quite in keeping with the *Jataka* tale, which tells how the exemplary courtezan, who kept the Five Virtues and got for her service of love one thousand pieces of money a night, waited three years with her occupation suspended to keep her appointment with a young man, who had paid her in advance, and who at the end of her long waiting, made himself known as the god Sakka and commended her for her fidelity.[3]

Nor is the keeping of a pet nautch-girl out of harmony with Buddhist ethics. According to the story of *Prince Abhaya*, the king, Bimbissara, one of the Buddha's first converts and a zealous upholder of the Law, gives his son a dancing nautch-girl as a reward for distinguished service. In the act of amusing him with her dancing and singing, she is seized with cramps and dies. The prince is deeply distressed and hastens to the Teacher for consolation. The latter, without seeing anything wrong in the prince's attachment to the nautch-girl, consoles him by saying that in his many previous existences there is no counting the number of times his nautch-girl has died in this way, and no measuring the tears shed by him over his loss (Part III, p. 4).

[3] *Kurudhamma Jataka*, 276. E. B. Cowell, *The Jataka*, vol. II, 1905, pp. 251 ff.

The conception of merit, as set forth in these stories does not rise above that of Brahman theology. A man's store of merits is a sort of spiritual bank account, which, when sufficiently large, is diminished, but not wiped out by grave sin. When queen Mallika, noted for her liberal benefactions to the Order, dies after falling into a sin that would plunge the unbeliever into hell for untold ages, she suffers but seven days in hell, and then, in virtue of her great store of merit acquired through rich gifts to the Buddha and his monks, is reborn in the Tusita heaven (Part II, pp. 341-342). The story of the Enchanted Hunter with its supplementary tale points the lesson that great merit acquired in a previous existence may have its fruit in conversion to the Buddhist faith in a subsequent existence whereby the dire consequences of years of crime may be happily avoided (Part II, pp. 276 ff.). Merits, like worldly possessions, may be even sold. In the first part of the group-story of the *Novice and the Dragon* (Part III, pp. 264 ff.), the hero of the tale, a poor servant, when asked by his rich master to take a thousand pieces of money for the merit he had acquired by giving his bowl of rice to a private Buddha, refuses to sell, but generously makes it over to him as an act of faith, for which generosity his master richly repays him. Not so edifying is the act of the poor servant in the story of *Sukha the Novice*. He wins rich merit by giving to a private Buddha the costly bowl of food which he has won as the price of three years of service to his master the treasurer. When the latter, holding out a thousand pieces of money, tells him to take it and make over to him the merit he has acquired, he accepts the offer without hesitation (Part II, pp. 318 ff.).

These features of the *Dhammapada Commentary* go to show that the Buddhism it sets forth in so interesting a manner falls short of the high ethical standard inculcated in the Gospels. Admirable as it is in many respects, it does not rise to the level of the Christian religion. The Light of Asia pales before the Light of the World.

CHARLES F. AIKEN.

Catholic University of America.

IN MARY'S PRAISE.

Leaves from A Medical Case Book. VIII.

I.

IT was on the morning of 7 December that Jefferson rushed in just as I was preparing to set out on my round. "Can't stop," he said, snatching a cigarette out of the box. "Just run round to-night and have a look at the old girl, will you—yes, same old game—bye", and he was off.

There is always a peculiar pleasure in paying a visit where a fee is neither asked nor expected: it may be that complacency arises from the knowledge of a simpler motive. In this particular case, however, I always find an added pleasure because visiting Mrs. Jefferson means a break in the monotony, a change from the routine of seeing people in whom one finds little interest save that of their physical condition, to the study of an exceptionally attractive soul.

Jefferson had chosen for his partner in life a woman who was perhaps as opposite to himself as any human being could be, and yet there resulted a perfect matrimonial blend such as has never been my fortune to meet with elsewhere. Their married life of nearly fourteen years had never been touched by even a shadow of disagreement, in spite of the strongly marked divergence of their characters and tastes. The reason was that while they differed about anything and everything of secondary importance, about the one thing that mattered they were perfectly in accord. And it need scarcely be added that there was to be found the only too rare phenomenon of real love: the genuine article that seldom speaks, never makes a fuss, and hides itself from all of harder mind. No doubt Jefferson would have called this a long-winded explanation. On an occasion when I happened to remark to him on the unity of his home life he settled the question off-hand.

"Well," he said, "it's the grace of the sacrament, isn't it? What more do you want?" And having delivered this theological dictum he changed the conversation.

Jefferson is a man who conceals under a crust a much nicer character than one would expect from a superficial acquaintance; his wife conceals nothing. Everything comes up to the

surface with such a naive simplicity that a chance observer might consider her as shallow, and thereby commit a grave error. There are neither brilliant gifts, accomplishments, nor education; but these deficiencies matter little, for in the things of the spiritual life she has a much deeper insight than many who possess everything she lacks in other directions. She is a convert; but one who appears to have dropped the past like a cast-off cloak. Father Jackson, who had called my attention to this, added an explanation.

"You see, the grandmother was a Catholic, of an old Lancashire family. There lies the solution, and the riddle too. It is a fact that where there is a Catholic grandparent or even greatgrandparent there seems to be produced in some mysterious way a suitable soil for the implanting of the gift of faith. They tumble to things quickly and hold them fast; and, unfortunately, many other converts do neither."

The Jefferson domestic picture however has a shadow, the shadow of physical suffering. A chronic and extensive pulmonary tuberculosis renders Mrs. Jefferson incapable of any active life and a martyr to the various ailments that accompany the disease. But the shadow never falls across her soul. It is said that suffering either makes or mars, and there is no doubt whatever as to which has happened in this case. In sharp contrast to the self-centred and introspective soul of the neurotic person, she never alludes to her condition unless she is forced, takes every opportunity to hide it, and often sins against prudence by ignoring it. From the purely medical standpoint it is a wonder she is still alive.

"Any self-respecting sensible Christian person," Jefferson remarked to me recently, "would have been dead long ago. They would have taken to their wooden suit for mere decency's sake! But there is my old girl ramping round as if nothing were the matter with her—and paying for it afterward," he added. "Well, well, the end must come some day, perhaps not—"

"Tell me," I said, "would you like her to be cured?"

"No," he said simply, and left me to guess the rest.

On this eve of the Immaculate Conception I went round to see my patient, prepared by Jefferson's remark. The "same old game" meant one of her attacks of bronchitis to which

she was very subject and which often kept her in bed for long periods at a time during the winter months. I found that it was so and was met by an expostulation from the invalid.

"It's a shame, Dr. Manners, to drag you out after your day's work like this. But Howard says I'm such a naughty girl that he must have someone else to do the scolding!"

"Just so," I said, "and someone you wont dare to disobey, I suppose. May I ask if you feel in a disobedient mood to-night?"

"N-no. You see I caught cold doing gardening on Monday and Howard was so cross when he came home—awful things he said to me, you wouldn't believe it."

"I would," I said, "quite easily. And here you are as a natural result. What are you giving her?" I asked, turning to Jefferson.

"A small Lourdes and soda, three times a day after meals, shake the bottle," said Jefferson all in one breath.

"You see," she added, "there is so little Lourdes water left that we put soda with it to make it go further. But Our Lady hasn't cured me—as you know, I think she does not intend to."

"I know you think so, yes. And you have some reason—"

"Well, yes. Of course, it may be my want of faith, but then apart from that it might not be good for me, I might get worldly you know—or perhaps—"

"Ah!" I said, and Jefferson's remark to me flashed across my mind. Evidently a deeper reason lay behind and one into which it were better perhaps not to inquire. Jefferson walked away and went and stood with his back to the fire, and I changed the conversation to the immediate problem.

"So now," I added, "I suppose it is question of the cough. And as to that?"

"As to that," he said, "it is the usual tale. She woke at three yesterday morning and this morning at four—and coughed her soul up, as she does you know. I make her tea, and that easies matters a little. And she has heroin, of course; if she doesn't have it, she won't sleep at all; and if I give her too much, the heart goes under. As I have told you before, Manners, with this old thing one is always between the devil and the deep sea."

"Then choose the deep sea," I said, "it's safer. Push the drug. It is better to be a little depressed from the narcotic than for the heart to give out from exhaustion."

"Listen to it first and then tell me," he said.

After my examination I took the chair Jefferson had placed for me by the fire and sat down. He broke in upon my thoughts.

"Now where are you?" he asked.

"Very much where you said. In fact I don't like that first sound at all—it suggests the old myocardial trouble coming up again."

"Yes, doesn't it? I suppose, by the way, that there is no doubt about that being myocardial?"

"It is a very obscure condition," I said, "but I don't see what else it can be; and other people have agreed with us on the point. And it seems to yield to nothing except grace."

"That's true. It was stopped once by the relic as you may remember, and when it gets rampant we have recourse to a little spiritual lubrication. What with one thing and another the old machine has been well oiled; I suppose that is why it is still on the go. Four times, I think, or is it five—come in!" he added in response to a knock. The door opened and Father Jackson put his head round.

"Well, ma'am?" he asked.

The invalid looked up from the crotchet work with which she had been busy.

"Oh! I'm all right, Father," she said, "I—" and finished the sentence with a fit of coughing. The ball of cotton jumped off the bed and rolled to his feet. He stooped to pick it up.

"Exactly so," he said, "when does one ever get the truth out of a woman?" and he turned inquiringly to Jefferson.

"If you want the plain unvarnished truth, Father," he said, "we are where we usually are in this business, between the devil and the deep sea. And Manners has scratched his learned head and nothing has come of it."

Father Jackson came and sat down between us and leaning his head on his hands stared into the fire, lost in thought. Then he said suddenly, apparently apropos of nothing, "I wish I had more faith!"

Instantly there came a response from the bed.

"So do I!"

"There! Have I not told you before that the priest has no chance to commit the sin of pride in this parish?"

Jefferson and I who saw the point, waited for its effect to go home. After what seemed a long pause the answer came.

"Oh! Father, you know I didn't mean that at all—I—"

A loud laugh from the three of us cut short this explanation. Jefferson jerked his thumb.

"It's got there," he said, "at last. Now, Father, finish the argument."

"I was just thinking. You are in a dilemma—whatever you do may be dangerous for the patient, and it seems to me that this is a case where Holy Church may step in and solve the difficulty. You know we have often discussed the question whether the gift of healing is in the priesthood *operantis* or is merely a personal matter? Well, it has struck me to-night that I might try an experiment, try, that is, the effect of the *sacerdotium* in this case. How long did she sleep last night?"

"Till four."

"Then I take it that if she slept till seven, or say even six, to-morrow morning, that would enable you to come to Mass without difficulty? Yes. Well now—if I see you at Mass to-morrow I shall know that you have had a good night, I shall accept it as a sign; and I will bring Holy Communion here at nine o'clock. Is that a bargain?"

"It is, Father," said Jefferson. "If the old puff-puff keeps on the rails and has a non-stop run, the conductor will run off to sing *Gaudens gaudebo*. What will you do?"

"Just bless her," said the priest, rising and going to the bed. Then the priest laid his hand on her head for a moment in silence.

"Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super te et maneat semper."

Jefferson was wakened at six by the noise of coughing from the neighboring bed. He got up, shut the window and set the kettle going for tea. Then he went to the fire and, raking out the ashes, proceeded to relay it. He had nearly done when his wife put a question.

"Need you go to Mass this morning?"

Something in the tone of the question as well as its strangeness arrested him. He turned half round with a match in one hand and the box in the other.

"*Need* I go—I *am* going, if that's what you mean. Why?" He struck the match and set light to the fire.

"I do not feel very well," she said.

Again the tone struck him. He felt at a loss to interpret it.

"Hunger," he said to himself. "See here, sweetheart, you will be better after a cup of tea. The kettle will be boiling in a minute."

"Can't I have some bread and butter?" she asked.

"Er—well, no, I'm afraid not. A cup of tea, Father Jackson said." There was a long pause. He stood looking at her in a kind of stupor. It was his wife, of course; she was there in front of him sitting up in bed in bodily presence—but her soul. It seemed as if she had changed it somehow for another one. His brain refused to meet the situation; but then—he was thoroughly tired out with want of sleep for several nights. That might account for it. The noise of the kettle boiling over recalled him.

"Here, sweetheart," he said.

She took the cup and sipped a little of it. Then she put it down. "If you do not go to Mass, Father Jackson will not come and then I can have breakfast," she said.

"If I do not go to Mass, the Master will not come," he answered. "Don't you want me to go?"

"I don't know—I do not feel well—I feel—"

Some ray of light broke then, at least he thought so. But it led nowhere. He felt he must gain time.

"It is too early to get up yet," he said. "I shall go back to bed till seven. Finish your tea and try to get a little sleep."

He intended to try and think things out in bed, but weariness came down upon him and a kind of confusion of thought running into blind ends. He had nearly fallen off to sleep when the noise of a factory horn awoke him. His wife appeared to be dozing. He got up as quietly as he could and went to his dressing room. Lighting a gas fire, he knelt down in front of it and remained lost in thought. He scarcely knew what he did (so he told me afterward) between seven and half-past that morning. He dressed in a semi-automatic way, and I

remember he tried to have me over an argument about states of somnambulism and trance. At twenty to eight he went back into the bedroom. His wife was sitting up in bed leaning her head on her hands. She looked up as he came in and he noticed that there was a curious frightened look in her eyes.

"Do not leave me," she said.

"Why not?"

"Do not leave me—I—I feel so ill."

"See here, sweetheart, if I do not go to Mass, the Master will not come, and if the Master does not come you will not be better."

But his words had no effect. From imploring the voice became insistent.

"Do not leave me!"

He felt he must act quickly, but how? The light was beginning to glimmer, but even so there was a veil of darkness in front of him. Her next sentence rent it open.

"Do not leave me! I think—I think I am going to die."

"Give me your hand."

He seized the wrist and pressed his fingers down upon the pulse. The hand that held the watch shook as he counted the beats. There was no doubt about the tale they told.

"You cannot be dying. . . . There is nothing the matter with that pulse; it is better than it has been for a long time. Where do you feel ill—have you any pain, or what?"

No answer. Downstairs a clock chimed the quarter to the hour.

"I must go," he said.

She looked up at him and then dropped her eyes quickly. He bent over and kissed her.

"Sweetheart," he said and turned away.

She clutched at his coat sleeve.

"Do not leave me . . . "

He rushed from the room.

II.

There was a goodly number at Mass that morning. The altar was tastefully decorated and Father Jackson (who I strongly suspect at times has a private interpretation of rubrics all to himself) had adorned it with many lights and in addi-

tion had placed two branches in the sanctuary. There seemed an unusual peace too in the church, a fact which doubtless made an interruption which occurred in the middle of Mass all the more noticeable. Certainly it impressed itself on my mind sufficiently to cause it to remain during the day and come up at intervals. By the side of the church there ran an unmade lane leading to a builder's yard behind, which was seldom used owing to there being a more convenient access by another road. On this occasion, however, two steam trucks passed along it (to judge by their noise, heavily loaded with bricks) just at the time of the Preface, and the disturbance completely drowned the priest's voice. And the bell too seemed to strive to make itself heard as a kind of protest. At the Consecration my thoughts flew involuntarily to the patient I had seen last night and I found myself wondering how she was, though I knew from Jefferson's presence that it was most probable that she was better. But at the same time I was conscious of a feeling of depression as if after all there might be something wrong at his home, although I did not formulate anything definite in my mind. With the first elevation bell there sounded out the town-hall clock chiming the quarter past eight. This is a thing I hear every day at Mass without noticing it: but on this occasion I noticed both the fact and the coincidence, and these things too fixed themselves in the memory. A number of distractions circling round the healing of disease by spiritual means took possession, till the *nobis quoque peccatoribus* recalled me to advertence again.

No sooner was the Mass done than Jefferson got up and went out hurriedly. He did not look in my direction, but the glimpse I caught of his face showed me that it was strained and anxious. There was something more than physical fatigue written there: but if it meant that his wife was worse, why had he not stopped to speak to Father Jackson? My arrangements with him were for eight that evening; but I knew him well enough to leave them alone. And when the time came he opened the door to me himself.

"How is she?" I asked.

"Right enough, by the grace of God. But we had an unpleasant little flutter this morning. Come in here and I will spin you a yarn."

He showed me into the consulting room, where I found Father Jackson already established in an armchair in front of the fire. When I had been supplied with another, a cigarette, and a tumbler filled with something which Jefferson insisted was absolutely essential to a spiritual conference, he began his tale and narrated to us the incidents which had taken place in the bedroom before Mass. Then he went on.

"Now when I got into church I felt that curious feeling you get when you are dead tired; everything seemed far away and unreal—you know what I mean. I was aware that Mass was going on and that's about all. I hardly noticed those damned trucks—"

"Which means you noticed them particularly," said Father Jackson. "Yes—go on."

"Oh! well—and then at the Consecration I felt bad as if something awful was happening at home—eh? whatever's the matter with you, Manners?"

"May I ask if you noticed the town clock striking?" I asked, ignoring the question.

"I did, if you want to know. It struck with the first bell exactly."

"Which you often notice, I suppose?"

"Which I never notice. I hear it, I daresay, but it doesn't get in. Now why all this catechism?"

"Because I had the same experiences," I said, "word for word. It is curious, but—"

"Telepathy," said Jefferson, "that settles that. Now this is what happened afterward. I rushed home feeling pretty bad, as I did not know what I might find upstairs; but when I got in, there was the old girl sitting up in bed as perky as sixpence. Well, I just stood and looked at her and she told me everything. She felt worse after I left her and things worked up to a sort of climax, though she has never been able to describe what she felt, really and definitely: finally she ended by being very sick and she told me without asking that she looked at the clock then and saw it was a quarter past eight."

"And the clock is?"

"With the town hall precisely—yes. So of course I put the question—'What made you look?' and she said a feeling

that the Consecration was taking place at that moment. Of course it usually is about then, but—"

"There is no but," said Father Jackson, "or guessing in the matter. And she was better after that?"

"She was cured immediately. The whole bag of tricks burst like a bubble. And by the way it was none of your common or garden dyspeptic vomiting, it was that beastly kind where you perform on an empty stomach. What is more, there was no pain with it or before it; she told me there was no pain in the stomach any time during the whole trouble."

"That's quite an interesting point," I said. "If there was no pain—"

"You be quiet, Manners," he interrupted, "and let me get on with it. I'm wound up. Now see here—the temperature has fallen a degree to-night, the cough's better, the respiration easier: in fact there has been a general clearance sale of all the immediate symptoms—only the old stock left that nobody will buy. Now, Father, there's the case, what's the meaning of it all? Begin at the beginning and expound. *Quid dicit Sancta Ecclesia?*" And Jefferson, whose cigarette had gone out, threw it in the fire, took another, lit it, and leaned back in his chair with the air of a man who has done his bit.

Father Jackson cleared his throat.

"The Church," he said, "will hear what the faculty has to say with regard to the cause of that vomiting first. Was there a physical cause?"

"Put the problem this way," I said. "Here is a patient who has been a chronic dyspeptic for many years, yet (unlike some tuberculous people) never suffers from vomiting as a symptom of dyspepsia, and further was on her own confession free from dyspetic symptoms on this particular occasion. Therefore it cannot have been due to a meal left undigested over night. The only food she has is a cup of tea two hours before, which she is used to have every morning, and which gave her no pain whatsoever. It is wholly unreasonable to put it down to this cup of tea: and to my mind it is absurd to look for a remote and wholly improbable physical cause for which there is no evidence, for the sake of making a case. My answer is in the negative, Father."

"Very good. Now what about emotional vomiting?"

"That of course is the first thing one thinks of. But there was no pain. And a question here—what was the pulse rate?"

"Eighty," said Jefferson, "and as regular as yours or mine."

"Then we lack a cardinal symptom of emotion," I replied, "though of course you may say we do not know the pulse rate at the actual time and so are without positive proof. But you said the whole thing worked up to a climax—what sort of climax?"

"Of depression I should say. Oppression if you like, but not terror, so far as I can gather."

"Probably if there had been terror she would have said so. I cannot diagnoze emotional vomiting without epigastric pain, without terror, and with presumptive evidence of a quiet pulse. I resign in favor of the Church."

"Very good," said Father Jackson. "You agree, Jefferson?"

"Right now," said Jefferson promptly, "and if you want to know, this old girl is not given to suffering from the solar plexus phenomenon, as Manners calls it: it isn't in her line."

"Then if you two medical gentlemen can find neither a physical nor an emotional cause it is up to me to find a preternatural one. And really I do not think we have far to seek. I begin at the beginning as you asked me, by reminding you that it is the feast of the Immaculate Conception. Now if there is any one of Our Blessed Lady's days that the devil is likely to hate quite specially, it will be to-day, for reasons only too obvious: and I think I may safely say that he would move heaven and earth (if he could) to keep any one from Mass or Communion this day. Also I remind you that, though the devil cannot know our secret thoughts, he does know our words and acts, and therefore he is perfectly aware of what passed upstairs last night. And thirdly I would remind you that he has a special spite against the priesthood. Now let us take the incidents at Mass. It is a fact that the lane by the side of the church is a most inconvenient way of getting into the yard, so much so that they practically never use it. Yet they did so this morning. And it is noteworthy that the last time they used it was exactly a year ago to-day when they drove two wagons up there during Mass with the same disturbing result. The year before that they had no right of way: since they have

had the right they have used it only on 8 December. It is one of those little things that prove nothing, yet they count. Now we come to what Jefferson has called 'telepathy', and I believe that means that persons physically apart may know each other's thoughts or acts. Personally I think that if you can prove a genuine case it is either an operation of grace or a work of the devil, the latter when people use so-called 'occult' means to get into touch with one another. But here in your case, Jefferson, I doubt if there is any true telepathy at all, rather your experience arose out of your mental state. You would naturally be anxious, you were in a state of great strain, and at the Consecration all this would come to a head, since you knew it was a parish Mass and therefore your wife would share in the fruits of it."

"Yet I had a kind of composition of place," he said. "I thought I saw her get out of bed and fall down collapsed; so there was a picture of something going wrong up here."

"Which proves my point, I think," said Father Jackson. "If it had been an operation of grace, surely it would have shown you the truth completely and not left you in darkness, as was the case; for you came home still in a state of anxiety. Now in your case, Manners, what exactly did you feel?"

"Merely a sense of oppression, Father, and vague idea that something was wrong. I could not interpret it in the light of Jefferson's presence at Mass."

"Of course," he said, "you knew also about the parish Mass; so there is one association. But I am bound to admit that that seems an insufficient explanation and that therefore we probably have a true telepathic phenomenon. We must take all the circumstances together to judge properly. You both notice the time coincidence, and at that identical moment the patient is cured of what was, I feel sure, a diabolical assault; and simultaneously she knows that the Consecration is taking place. View it as a whole, including the bedroom scene, and we have our case clear. For there we have two people, both of them acting contrary to their natures. It is utterly unlike your wife to behave like that, to refuse Holy Communion, that is, for the sake of having breakfast before nine o'clock. That struck you, evidently."

"Yes. I know it did," said Jefferson. "But then I thought

—of course, if a person feels desperately ill, well, they might not be responsible, you know."

"What sort of illness?" I put in.

"Collapse from hunger."

"Yes, just so. But was she behaving like a person collapsed from hunger?"

"Not a bit of it. But then I was in a thick fog—my mind was like soup. The devil had got hold of one arm and Almighty God was pulling the other, and I felt—well, as if I was going to split. And I had to run away to save myself—I should have gone under else."

"That is the whole point," said Father Jackson. "Both you and Mrs. Jefferson were suffering from a violent temptation, the kind that lays a cold hand on faith and blindfolds reason. Its power lay in the fact that it made a subtle appeal to human love on the one hand and produced a severe bodily depression on the other; thus it got both of you at a disadvantage. You, the man of quick action, are so blinded that you forget to do the obvious thing which any medical man would have thought of straightaway—you never take the patient's pulse until the situation becomes absolutely obstreperous. But apart from that I believe you could have settled the whole thing with holy water. Had you given her some, and then sprinkled the room about, I fancy the trouble would have cleared."

"I never thought of it, Father. I never even got anywhere near thinking about it."

"Just so. The devil took very good care you should not, I imagine. And his object is plain enough. Of course it is spite—spite against the priesthood, against Our Lady, against the Blessed Sacrament. He will attain his end if he can stop you going to Mass and your wife from going to Communion. So he brings about this bodily oppression with the intention of forcing her to break her fast beyond the limits of the dispensation. He tempted her at the beginning that way, you remember. But the end comes at a quarter past eight—our Lord is born upon the altar and he is vanquished. And the vomiting is just the last act in the drama; it is the parting shot which he cannot resist—'Take that!'"

"See here, Father," said Jefferson, "Almighty God allows the evil one to play these monkey tricks for some good reason, I suppose. What do you think is the reason in this case?"

"I give you one reason—Mary's praise."

"How that?"

"Surely thus. Everything done in her despite redounds to her honor because it shows her greatness. The devil hates her with a malignity we cannot even dimly imagine, because she is the greatest created person, the woman who has overcome him and crushed his head. Outside the Church, who is so much misunderstood and reviled? Within it, who else is so much the touchstone of Catholicism? And there is no one, however devout to Our Blessed Lady, but has need of more devotion, need to take stock from time to time of his position to see how he may serve her better. None of us here will forget to-day, I think. . . . But one last point—I received a note this morning enclosing a check and the donor asks me to buy a new carpet for the Lady Chapel with it. How's that for reparation?"

The next morning Jefferson passed me in the street. He caught sight of me and pulled his car up with a violent jerk. Leaning over the side he beckoned to me. "See here, Manners," he called out, "I forgot to tell you last night—that first sound has gone back to normal again—right as rain."

"When?"

"Just when I got home from Mass yesterday I had a look at the heart and found it so. That settles it, eh?"

"That settles it," I said.

"LUKE."

THE CLASSICS AND CHRISTIAN CLASSICS—THEIR PLACE IN THE HISTORY OF EDUCATION.

THE aim of the monastic retreat of St. Augustine at Tagaste after his return to Africa in 388 was evidently school work and education. Augustine's studies in the various systems of pre-Christian philosophy are classics in school literature, and first-hand sources of information in the history of education.[1] These studies, begun in Italy after his conversion,

[1] In particular the Christian studies referred to here are: *Contra Academicos*, three books; *De Beata Vita*, one book; *Soliloquia*, two books; *De Immortalitate Animae*, one book; *De Quantitate Animae*, one book; *De Ordine*, two books; *De Libero Arbitrio*, three books. See ECCLESIASTICAL REVIEW, March, 1922.

were now continued and carried forward into new fields of thought. The text books in Grammar, Rhetoric, Dialectics, Arithmetic, Geometry, Philosophy, which had been planned by a circle of friends at Milan, were now finished for use. The six books of dialogue on *Music,* familiar conversations on the laws of harmony, rhythm, meter and the structure of poetic forms, were also completed during these years of residence on what had been the estate of Augustine's parents near Tagaste. *De Magistro* is another classic of educational literature, a permanent result of these first years of the Christian thinker's work for schools. This little work is a study in the nature and structure of language, which has, I believe, no equal in the school texts of ancient or modern times. In the simple direct form of question and answer Augustine brings to the level of the pupils' mind principles that are fundamental to any knowledge of the relations of language to human thought. By a simple analysis of the learner's own words and sentences he explains some of the marvels of the mind's creation in rational speech, the forms of symbolic meaning, which make our thoughts pervious to the minds of other men. *De Vera Religione* also was built up during these years of quiet, monastic retreat at Tagaste, a solid little study in the philosophy of religion and the religion of philosophy. Its aim is educational. It rises from the speculations of the earlier schools to the logical term of thought and reflection on "things that are made"—God the Creator. Through the reign of law in the material world it points to the Intelligence, the Power supreme above the world. In the Incarnation, revealed in the gentle influence of Christ's sacred humanity, traced in visible results in the work of the Catholic Church, Augustine finds the solution of the perennial problems of human life. Another work which is the result of these first years of study and teaching in Africa is the book of *Eighty-three Various Questions.* An interesting account of the origin of this list of school problems is given in the *General Review.*[2] The work

[2] "Est autem inter illa quae scripsimus quoddam prolixum opus, qui tamen unus deputatur liber, cujus est titulus *De Diversis Quaestionibus Octogintatribus.* Cum autem dispersae fuissent per chartulas multas, quoniam ab ipso primo tempore conversionis meae, postquam in Africam venimus, sicut interrogabar a fratribus, quando me vacantem videbant, nulla a me servata ordinatione, dictatae sunt. Jussi eas jam episcopus collegi, et unum ex eis librum

is described as a compendium of notes, which had been dictated by Augustine at various times, during this period of Christian school work, when the brethren found him free to answer their questions. Later, when Augustine was Bishop of Hippo, he ordered these notes on school topics to be gathered into book form, to be catalogued and numbered for reference and use. The Index to this collection of fourth-century school problems is given in the *General Review*. A glance at the subjects listed will show what was holding the interest of this circle of friends, Christian teachers and students associated in the work of education at Tagaste.[3] A study of the text would reveal problems in metaphysics and psychology which our text books are still trying to solve. Thirty-three, at least, of the *Eighty-three Questions* are purely philosophical. They belong equally to Christian and to pre-Christian schools. About thirty of the questions center on the meaning of particular passages of the Bible. These Bible questions are too often, perhaps, passed over as having a purely theological interest, as bearing on points of evidence in the development of dogma only or chiefly. But the Bible as we find it used in the Tagaste school, contemporaneous with the school of St. Jerome at Bethlehem, is first of all a source book of facts in the real history of the world. The study of the Bible by these Christian thinkers was the study of venerable records of the past, where they found facts, the framework of history, and traced the divine plan, the meaning of life. There, outlined in the literature of the Old Testament and the New, was a survey complete and harmonious of real human life and history—records of the past, the promise of the future, the present reality of the living Catholic Church.

This Bible view of life, history, religion was clearly a contrast to the accumulated myths of the old classics. The

fieri, adhibitis numeris, ut, quod quisquis legere voluerit, facile inveniat."—*Retract.*, lib. 1, cap. 26. Augustine was consecrated bishop probably during the first half of the year 395.

[3] Some of the associates of Augustine at Tagaste were Alypius, later bishop of Tagaste, Evodius, later bishop of Utica. Evodius is also the disciple in the dialogue on the *Measure of the Soul—De Quantitate Animae;* Severus later bishop of Milevis or Milevium. Something probably very like the actual plan of this community life, and school of thought and literature is outlined by Augustine just before his conversion in the Confessions, Book six, Chapter fourteen.

mythologies had their place in the culture, the education, the literary training of the old schools. The creations of the poets were standards of taste, models of style and ornament in the use of language. But beyond language, its structure and its proprieties, the great want of the schools of the fourth and fifth centuries was a correct view of life. The educational literature of the time needed that discerning judgment of the Christian apologists who first drew the line distinctly between history and myth, and taught the heathen world how to bring substantial facts out of the labyrinth of folklore and fable.[4] The theme of the Bible was the real drama of life. The fact of the Incarnation, the gentle influence of the Son of Mary, Bethlehem, Nazareth, the Sermon on the Mount, the Last Supper, the tragedy of Calvary, the triumph of the Resurrection, the Sacrament of the Real Presence were facts of record: they were factors also of enduring, living and present power in the making of four centuries of Christian history. Here was material for educational literature, a subject for school work quite as legitimate as the philosophy and the poetry of pre-Christian classics.

Over forty years of Augustine's life in North Africa, nearly thirty-five years of Jerome's labors at Bethlehem were devoted to this work of building up Christian thought, Christian habits of mind, a literature worthy of the Bible and the realized ideals of the living Catholic Church. To speak of results in these two centers of Christian school work as a "retrograde movement", as "reactionary", as "hostile to the learning of the classics" may be fine rhetoric: it will not go down to the schools of the future as the history of education. History must have facts; it must show relations between facts. It is not built on the echoes of tradition.

St. Jerome made history. His Bible studies turned the attention of men and women trained in the schools of pre-Christian culture to the literary treasures, the moral standard, the religion of the Bible. He gave the work of a lifetime and the influence of his own unique personality to the Bible

[4] See this discerning judgment throughout the argument of the *Octavius* of Minutius Felix; also in the *Adversus Gentes* of Arnobius. The same confident appeal to facts and records of the past will be found in St. Justin, *Apologia* 1, notes 13, 21, 65, 66, 67.

school at Bethlehem. He established a precedent in the higher education of women. He personally directed their studies at Rome, and later taught the Bible languages in their convent school in the East. He did pioneer work in the archeology of the Bible lands. His handbooks on place names and the topography of Palestine and the antiquities of Hebrew national life and religion contain the substance and much in detail of what we are wont to regard as the property exclusively of modern intellectual capital and research. In his epistolary correspondence Jerome combines the work of a modern university with the methods of a publicity bureau. His school work was a living factor in the world of education and Christian culture. His translations, his commentaries, his notes and collected information on the history, the laws and government, the literature and social life of ancient civilizations were sought and copied and studied in Italy and Africa, in Gaul and Dalmatia, in the provinces along the Danube and the Rhine.[5]

What we note in the Christian school work of North Africa and Palestine is not a new system of education. It is substantially new material for the work of education. We have in the school literature of Jerome and Augustine new source books of information drawn from the history and the thought of the Bible. The Bible, its philosophy and its literature, was a new subject of knowledge, of authentic information, and so far it was a distinct advance in school work. This was measured by contemporaries as a forward movement. It was something supplementary, to be added to the regular courses of the grammar school and the rhetoric school of the old regime, not to displace them. The Bible then, as now, belonged to the advance work of higher education, not as a mere target for criticism, but as a treasure of solid thought and facts of human experience, an index to the meaning of life. The Bible as seen by these schoolmen of the fourth and fifth centuries was a mirror of human life, a source of thought, a guide to the divine plan of history. It was not a substitute for the philosophy and the poetry of the pre-Christian classics. Its thought solved their problems. Its wisdom covered the

[5] See sources cited in ECCLESIASTICAL REVIEW, April, 1921, pp. 348-365; September, 1919, pp. 254-270.

whole range of human learning. It gave that poise to Christian school work which school work wants to-day.

The shortest way to make this clear in the history of education, the only way now to correct wrong impressions is the way of direct evidence. How did St. Augustine handle such educational problems as the philosophy of creation, the origin and the evolution of life on this earth; the relation of living organisms and their specific differences to the material out of which they are formed, and the supreme rule of divine law and power which gives form and quality to material things? How again did the Christian bishop take up the educational side of the question of the old state religion, the problem of a popular choice between the social culture of the old classics and the morals of the Bible, the religion of Christ? These were living questions and points of interest for popular education in the fifth century as they are in the twentieth.

St. Augustine's twelve books *De Genesi ad Litteram* were written and revised and prepared for distribution to the reading public during the first twelve or fifteen years of the fifth century. They are not school text books, but they reflect the character of educated Christian interest in the thought and the meaning of the Bible. They will compare not unfavorably, I believe, with the cosmogonies of pre-Christian philosophers, and they are a help to the reading of post-Christian scientists. Incidentally, in a letter written about A. D. 412, to Marcellinus, an official of the imperial government in Africa, Augustine has told what was the demand for these books and his own methods of correcting work for publication. Speaking of the twelve books on Genesis and the fifteen on the Trinity, he says: "Hence it is that I am holding the books of most difficult problems *on Genesis* and *on the Trinity* longer than you wish or would endure. I hold them so that, if they can not be cleared of all flaws that deserve blame, they may at least have fewer faults than they would have if published with heedless haste and too little design (*si praecipiti festinatione inconsultius ederentur*). You indeed, as your letters prove (for my holy brother and fellow bishop Florentius has written to me also on this subject)—you urge that they ought therefore to be put forth so that they may be defended by myself while I live in the flesh, if perchance they come to be censured by

unfriendly, fault-finding critics, or even by friends who do not understand. You say this surely because you think there is nothing in them (these books) that might in good reason be worthy of censure. Otherwise your counsel would be, not to hurry their publication, but rather to make revision more thorough. But I am looking forward to critics, who will be true, and severe on the truth. Among these I wish to give myself the first place, so that nothing shall reach them to be corrected, but that which I, after careful study, have been unable to find." [6]

I shall try here to turn into readable English some passages which express Augustine's thoughts on the fact of creation and its record in Genesis. These will show, I believe, that the story of divine power and design, the plan of the Creator written in the rocks, reflected in the stars, to be discovered by the science of future ages, was a subject of interest and intelligent study to the Christian bishop. It was a point of progress in the plan of the Christian educator of the fifth century to show that the narrative of Genesis, the fact of creation, a fundamental article of the Christian Creed, is not out of harmony with the logic of metaphysical thought and the proved facts of science. How far Augustine's thought has cleared the way for modern, orthodox, Catholic views on "evolution" secured by the dogma of divine creation may be left to the judgment of the individual reader. One point, I think, will be granted—these reflections of the Christian educator on the text of the Bible are distinctly an advance over the cosmogonies of the old classical fables and the speculations of pre-Christian philosophers. The Bible was holding a place in Christian thought and education which the heathen classics never held.

Speaking of the origin of living things from the substance of primeval creation, as it is outlined in Genesis, Augustine points to the universal reign of law, the reach of divine providence, the power of the Creator extending to every plane of created excellence, to every change and variation of living species and kinds. The picture drawn for readers in the fifth century is a meditation for men who think in the twentieth.

[6] *Epist. ad Marcellinum*, cxliii, num. 4.

"Let us study, then," he says, "the beauty of any tree, in its trunk, branches, foliage, fruit. That form, so majestic, so fair, appeared not on a sudden: it had its rise, we know how and in what order. It sprang from the root which the seed sent into the soil. Thence have grown all these qualities and forms distinct. Furthermore that germ of life from seed: in the seed therefore all was contained originally, not indeed in the measure of material mass, but in potency and force, as in a cause. That magnitude truly is gathered from the richness of the soil and its moisture. But there in the little seed was a force more marvelous, more excellent, a force by which moisture mingled with earth could be assimilated as material to be changed into the quality of that wood, into its spreading branches, into the shape and verdure of its foliage, into the form and abounding wealth of its fruit, and the distinction of all these in perfect order. For what has grown on that tree, or is pending there, that has not been drawn out in some way and brought forth from the unseen treasure of its seed? But that seed from a tree, though not from the same, yet from another, and that again from another seed. Sometimes, however, also a tree from a tree, as when a shoot is cut and grafted. Therefore a seed from a tree, a tree from a seed, and a tree from a tree. But a seed from a seed never: the tree is the medium. By alternating succession one is from the other; but both from the earth, and not the earth from them. So also, as to animal substances, it may be questioned whether seed from them, or they from seed (in their first origin): but whichever one of these is first in order, that most surely is from earth. But, as in the seed, all elements that are to develop in the tree are simultaneous in invisible force, so are we to think of the material world, that it contained at once all things that are made in it and with it, when time was made, when God created all things simultaneously. . . . Likewise those things which the waters and the earth produced in the way of potentiality and cause were made before they are unfolded in periods of time, as they are known now and seen by us in the works of God, in present results." [7]

These same thoughts of the Creator's power and design are carried quite logically into Augustine's reflections on the origin

[7] *De Genesi ad Litteram*, lib. v, cap. 23.

of man, the source of human life on earth. How the first human body was formed, how the material animal frame was fitted for organic life, for the action of the mind, the intelligent soul of man upon the external world remains now an unexplained mystery. The pre-historic fact has an everlasting interest for human thought and science—a subject for education. This problem was not solved by the "learning" of pre-Christian classics, by the theories of philosophers or the legends of mythology. In late years the difficulty has been deepened rather than explained by suggested shadows of the "ape", the "missing link", the "cave man" unknown to the classics and to the records of Genesis. Between the two extremes of classical myths ancient and modern on the one side, and the bare fact of Bible records on the other, the Christian thinker builds up a series of reasoned reflections which are standard in Christian thought and have held a place in the literature of education for fifteen centuries. Augustine's language on this point is so clear in its meaning that I shall not risk spoiling it by a translation. Our modern terminology will hardly carry the thought.

In illa enim prima conditione mundi, cum Deus omnia simul creavit, homo factus est qui esset futurus, ratio creandi hominis, non actio creati. Sed haec aliter in Verbo Dei, ubi ista non facta, sed aeterna sunt: aliter in elementis mundi, ubi omnia simul facta futura sunt: aliter in rebus quae secundum causas simul creatas, non jam simul, sed suo quaeque tempore creantur, in quibus Adam jam formatus ex limo, et Dei flatu animatus, sicut foenum exortum: aliter in seminibus, in quibus rursus quasi primordiales causae repetuntur de rebus ductae quae secundum causas quas primum condidit extiterunt, velut herba ex terra, semen ex herba. In quibus omnibus ea jam facta modos et actus sui temporis acceperunt, quae ex occultis atque invisibilibus rationibus, quae in creatura causaliter latent, in manifestas formas naturasque prodierunt. . . . Ita enim certas temporum leges generibus qualitatibusque rerum in manifestum ex abdito producendis adtribuit, ut ejus voluntas sit super omnia. Verumtamen sic factus est homo quemadmodum illae primae causae habebant ut fieret primus homo, quem non ex parentibus nasci, qui nulli praecesserant, sed de limo formari oportebat secundum causalem rationem in qua primitus factus erat.[8]

[8] *De Genesi ad Litteram*, lib. vi, cc. 10 et seq.

A chief point of merit in these reflections is, I think, that they do not pretend to explain in the pre-historic fact what we, after centuries of search and science, have not yet discovered in the physical world, in the present environment of life. Augustine sees the problem and presents it as we see it to-day. He does not offer as "evidence" what is not clearly a fact, or proved. There is no endless search for a "missing link" in a chain which seems to have neither beginning nor end, no promise of an "explanation" of man's origin in the frame of an "ape". In the accumulated data of observation and science we have a vast advantage over the educator of the fifth century. But in solving the problems of the origin of life, of species and kinds, in bridging over the distance between matter and mind we have still to follow the thought of Genesis, the unadorned narrative of divine creation. God's supreme personality and power, the universal reign of divine law are still postulates for logical and complete thinking as they were in the studies and reflections of Augustine.

One point in this educational literature of the fifth century deserves our notice in particular. Augustine invites his readers to observe in the marvelous force of germs of life, the seed of future growth a miniature of primordial created causes in the material world. "Aliter in seminibus in quibus rursus, quasi primordiales causae repetuntur, de rebus ductae quae secundum causas quas primum condidit extiterunt, velut herba ex terra, semen ex herba." Our modern philosophy and science have, I believe, lost the grasp and meaning of this thought. The terminology of the past sixty years of "Evolution" has not improved over the accurate meaning of Augustine's figure in the language of science. There, he says, in the material seed of living things, is an unseen power implanted by the divine Maker, a force which transcends the inventions of man—the God-given principle of life. There is a power which evolves and builds up its own substance. It draws elements from the soil and the air, and transforms them into the fiber of its own structure and kind, the unnumbered forms of animal and vegetable life, the frame of the body of man fitted for the life and functions of the rational soul. The fact is one of visible and constant experience, the open book of the Creator's law. Genesis is a key to its meaning.

There is nothing, so far as I know, in the cosmogonies of the old "learning", in the classics of philosophy and poetry, the educational literature of pre-Christian schools, that will hold together like these twelve books of Augustine on the Bible records of creation. Objectively they have held a place in the history of Christian thought and the work of education for fifteen centuries. A Christian would look for some account of them in a reputable "history of education". Such an account would fill space and inform pupils quite as profitably as figures of language about a "retrograde movement", and the hostility of the Church to classical "learning".

St. Ambrose takes up this same subject, the cosmogony of the Bible, from another point of view. In the *Hexaemeron* he gives his readers a study of creation in the six periods and planes of the "days" of Genesis. He observes and points out the phenomena of the material universe, the code of divine order and law. He recalls the movements of the planets, then known to astronomy. He turns the attention of his readers to geological formations, stones, minerals, metals and the soil of mother earth. He invites them to consider divisions of land and water, the subject of geographical knowledge in the fourth century. He draws the line of difference between living and non-living things. The value of this little work to-day is in its wealth of observation. It is a source of contemporary information in "nature study". The trees, plants, flowers, fruits, and their qualities and uses known to men of science and experience in the fourth century are described. St. Ambrose has done the work of an educator. He has gathered the details of the science and knowledge of his time. His work is a handbook of popular information as it then existed, about the life, habits, and instincts of animals, insects, birds, and fishes. It is not up to date, of course, in modern science. It draws chiefly from the "learning" of pre-Christian classical sources. The *Hexaemeron* is a worthy index to the legends and the lore of "natural history". It is to be read as a companion and a supplementary study with the works of Pliny.[9]

[9] Migne, P. L. XIV, col. 130 et seq. The Migne Editors note that Ambrose follows Pliny; but St. Jerome refers to Hippolytus and Basil as the sources of information. "Nuper Sanctus Ambrosius sic Hexaemeron illius compilavit, ut magis Hippolyti sententias Basiliique sequeretur." Epistola LXXXIV, not. 7; Migne, XXII, col. 749.

These Christian Bible studies of the fourth and fifth centuries cover practically the whole range of the old "learning" of the classics. And just so far as they are built on the facts, the laws, the thought, the morals of the Bible, they mark a material advance in the subject and the work of education. The stock of the old schools was expression, the polish of language, the tinsel of rhetoric, eloquence, style, imitations of former glory. In thought the best that the schools had to offer was a philosophy of the past, the study of systems, which reached its highest point in the theory of Academic Scepticism, the brink of intellectual suicide. It is no wonder that thinkers like Arnobius, Lactantius, Cyprian, Victorinus, Augustine, all formerly rhetoric school teachers, turned to the Bible for something substantial in the philosophy of life. There they found harmony of facts and theories, as Augustine states it, speaking of his own experience: "Idipsum enim maxime credendum erat, quoniam nulla pugnacitas calumniosa quaestionum, per tam multa quae legeram inter se confligentium philosophorum, extorquere mihi potuit, ut aliquando non crederem te esse, quidquid esses, quod ego nescirem; aut administrationem rerum humanarum ad te pertinere." [10] There was the record of the central fact, which will not be shut out from the actual interests of human life, history, thought, learning, education—the fact of the Incarnation. This fact, the sacred human life of Christ, had been making history visibly in the Empire for four centuries. Christ and the Bible held a place in the history of culture, in the thought and refinement of Roman and provincial life. Even the fourfold record of the fact, the Gospel narratives of Christ's works and words, had to their credit a living and an educational influence which the classics of the old philosophers and the poets had never found in the history of pre-Christian education. Augustine notes this point in the account which he gives of results in his own studies in Platonic theories, and later in the narrative of St. John. There, he says, in the thought of Platonic philosophy, he had found the idea of the distinct personality of the Eternal Word, Divine Intellect, the prototype of created excellence, of human intelligence, of design, order, law in the universe. There, as

[10] *Confess.*, lib. vi, cap. 5.

in the Hortensius of Cicero,[11] he had found a philosophy which appealed to the best that was in him, and claimed allegiance of mind and heart. But in the Gospel of the Word made Flesh he found the " Way " to understand, to will, to do—God's visible " Way " to the inner life of the mind and the heart—" Et quanta misericordia tua demonstrata sit hominibus via humilitatis, quod Verbum tuum caro factum est, et habitavit inter homines, procurasti mihi." [12]

There is one point of fact and judgment on which anyone, I believe, who has studied facts, and tried to account for them in the history of education, will agree. The estimate of St. Augustine, of Ambrose or Jerome on their own work for the literature of education was surely not the estimate of a " retrograde movement ". The solid Christian thought, the philosophy of the Bible, the morality and the religion of the Apostolic Catholic Church are measured as a material advance over the " learning ", the culture, the education of the old schools. This judgment is definite. It belongs distinctly to the history of education. It is Augustine's estimate of results, when, at the close of life's labors, he sends out the *General Review* of his contributions to the world's literature and thought, covering " ninety-three subjects ", he says, and distributed in " two-hundred-and thirty-two volumes " or books. " Haec opera nonaginta tria in libris ducentis triginta duobus me dictasse recolui, quando haec retractavi, utrum adhuc essem aliquos dictaturus ignorans: atque ipsam eorum retractationem in libris duobus edidi, urgentibus fratribus, antequam Epistolas ac Sermones ad populum, alios dictatos, alios a me dictos retractare coepissem." [13]

Augustine devoted the leisure hours of probably sixteen years to the composition of the fifteen books on Trinity—[14] *De Trinitate, De Genesi ad Litteram*, twelve books, occupied about thirteen years.[15] The twenty-two books *De Civitate*

[11] See *Confess.*, vii, 9; iii, 4; viii, 7.

[12] *Confess.*, vii, 9.

[13] *Retract.*, lib. ii, cap. lxvii, ultimum. These reviews of *Epistolae* and *Sermones*, if they were made later, have not come down to us.

[14] " Juvenis inchoavi, senex edidi."—Epist. clxxvi.

[15] Speaking of the twelve books on Genesis, Augustine says: " Hos sane libros posterius coepi, sed prius terminavi quam De Trinitate."—Epistola lxxiv.

Dei were written during the years 413 (about) to 426. The *Confessiones*, thirteen books, were finished probably in the year 400. The aim of these sixty-two books is evidently education, information and right thinking for the popular mind. Logically they extend the work of the text books and the shorter studies in Academic Scepticism, the metaphysics of order, the free will, immortality and the faculties of the rational soul, completed during the first three years of Augustine's life as a Christian layman. These volumes are the result of the thought of leisure hours during more than twenty-six years upon the actual problems of education of that time. Their plan is positive and constructive. They have held their place consistently in the history of human culture and learning for fifteen centuries. To dismiss them by some vague allusion to "conflict between the classical learning (?) and the Christian faith" reflects no credit on the "learning" of the present or the past. To limit our notice of their influence in the history of education to the point of *information* that Augustine "called his extended learning into service in combating the many heresies in the Church" [16] is not critical. It is not honorable to the genius of the past or the learning of the present. It is unfair to Christian thinkers and educators. It is unjust, and positively harmful to our pupils, who read standard text books, and are expected to form correct habits of mind on *facts* in the history of education.

Education is undoubtedly the scope of these sixty-two books.[17] It is not controversy. It is not hostility to pre-Christian learning. I will venture to say that if we could use the old classics, as St. Augustine and St. Jerome used them, there would be no question mooted in our modern colleges and universities about the advantage of "keeping up" "courses"

Again, referring to both works, *De Genesi* and *De Trinitate*, in a letter to Marcellinus, clxiii, he says: "*De Genesi*, scilicet, et *De Trinitate* diutius teneo quam vultis et fertis; ut, si non potuerint nisi habere aliqua quae reprehendantur, saltem pauciora sint."—Evidence of careful editing and revision in the art of book-making.

[16] Monroe, *Brief Course in the History of Education*, ut supra, page 107.

[17] The same is true of most of the Letters of Augustine and Jerome and many shorter studies, e. g. "De Cura Gerenda pro Mortuis" *ad Paulinum*—a study in Catholic principles and facts, the Communion of Saints and common sense. The only remedy against a modern sickness of the world, the practice and peril of "Spiritism".

in the "classics". There might be a modification of "courses", so as to bring in some of the living interest, the vigor, and virility of Christian Classics. A point to be studied in this literature of the early fifth century is the adjustment of its problems to the thought, the principles, the education of the future. The Christian thinkers were doing pioneer work: and in every branch of learning and intellectual progress, pioneer work has elements of permanent value. It is the Christian view of facts in history, the Christian view and appreciation of the old theories of mythology and philosophy, the view of common sense and experience that is expressed in these classics of the fifth century. We are the heirs of their achievement. The problems of education and Christian education of the fifth century and the fourth are changed only in their political environment, in accidental forms of civil government, state supervision and state control. The principles of education, the place of learning, the "learning" of the classics and Christian learning in schools and school books are the same now as they were in the time of Augustine and Jerome.

The plan of education outlined by St. Augustine in *De Civitate Dei* in its main points fits conditions and facts of our own time. The work was begun, he says, in a spirit of fairness [18] to disarm the prejudices of men who were laying the blame of Roman defeats and decadence to the charge of Christianity. The old religion of heroes and patrons, it was urged, had built up the Patria. Its place of honor now must be maintained to uphold the machine of government. The masses of the people must be "educated" [19] to know the gods of the land, and to show them proper reverence. The peril, as Augustine saw it, was not to Christianity only, it was a danger that threatened common sense and the intellectual life of future civilization. The survey which Augustine gives of Roman history, of laws and customs, and social life in order to show the mistake of the anti-Christian movement remains now one

[18] See *Retract.*, lib. ii, cap. 43.

[19] See *De Civitate Dei*, lib. vi, cc. 1 to 10 on Varro's guidebooks to the *Antiquities of Rome:* "Quadraginta et unum libros scripsit 'Antiquitatum'". These are not now extant. They seem to have been designed, in part, as a directorium to popular heathen worship.

of our richest sources of information on these subjects. By facts of the past and the records of their own historians, Sallust and Livy, he shows that the patriotism which made Rome great, was not the gift of the gods, but the reward of valor and thrift, virtues unspoiled by luxury, love of ease and selfishness. These came from the heart, unmanned by greed and lust of power, which made men unfit to rule. The fall of the masters of the world is to be traced to their own moral decay, not to the displeasure of imaginary gods. Rome, if she would rebuild, must find foundations deep in the law of God, in the heart of man, in justice and divine order, in the reign of Christ, who came not to "destroy" but to build up the city of God in Rome, among all nations.

F. E. TOURSCHER, O.S.A.

Villanova, Pennsylvania.

GREENFIELDS' PARISH CHURCH.

THE Faith came to Greenfields before the railroad came. So the church of St. Mary's-on-the-Hill is some distance from the little station, and for this the old rector and I are thankful. For now the cluster of white parish buildings stands on the crest of a gentle mound, isolated, in attractive silhouette against the sky to the north, where the hill begins to slope downward again; or against a formal row of cypress-slender poplars to the south. To the east and the west stretch fields dotted with farmhouses and big red barns, occasionally the white shaft of a silo, like the tower of some ruined burg above the Rhine.

There is an air about country churches, an atmosphere peculiar to rural parishes, that lures me to them. And of all the countryside churches I know, St. Mary's, Greenfields, holds first place in my heart. I might give you many reasons for this. One reason is that St. Mary's is venerable with age. It has the mellowness which only time can bestow. It has the fragrancy which comes only when memories cluster thick about a place.

Greenfields' present church stands where the first priest and the first parishioners builded out of logs a chapel in a little clearing in the woods. On the day of dedication the pioneers left their log cabins, from the chimneys of which thin pillars

of blue smoke rose heavenward, like the incense from the humble altar where the purple-garmented bishop from the distant See spoke to them of the Creed which had sustained other pioneers in other lands in other ages.

The log church is gone, and gone are the men who builded it. But their memory is green at St. Mary's-on-the-Hill, where they sleep in the shadow of the sanctuary, beneath the wide-spreading arms of evergreen trees. Their children and their children's children are as tenacious of the pioneers' sturdy virtues as the cedars and pines and balsams are of their greenery.

To-day there is a neat frame church on the hill crest of Greenfields. It makes no pretensions. It was not builded in a futile, vainglorious attempt to reproduce the majestic glories of a Gothic cathedral. Nor is it a tawdry effort to force upon our sterner northern clime the round arches and colorful brick walls of Lombardy, which must have the warm luxuriance and the strong sunlight of a southern land. Nor yet is it in the Mission style, the wide expanse of whose walls needs the play of sunshine and for its low roofs the distant background of misty blue mountains.

No, the good priest and the good people of Greenfields builded sturdily of wood, the material out of which their homes were hewn, the oaks and the maples and the hemlocks which they forced to make way for brown furrowed field and pasture meadow. From the beds of their own streams, in which their lads swam on warm summer days and their cows bathed in the shadow of overhanging poplars and willows, they took the foundation stones. How well they builded! The use of native material is a canon of art, and how sad are the transgressions of this law! Here ivy, indigenous creeper, flings green streamers against the white walls, and native shrubs from the encircling woods bind the building close to the ground on which it stands, close to the ground tilled by the parishioners, close to the ground wherein the fathers sleep and wherein the living will one day lay down to rest, beside their church.

Within, St. Mary's justifies the expectations of the visitor who has viewed the exterior with pleasure and approval. There is no distracting number of statues, two only: one in the niche above each side altar. Above the middle altar there

stretches a canvas painting of the Crucifixion and nothing obstructs the worshipper's gaze. The fourteen Stations are little jewels, copies of Feuerstein's Way of the Cross in a Munich church. They are painted on canvas flat against the walls. No ornate frames detract from the compelling pictures. The colors are honest, straightforward, neither gaudy nor arrogant, demanding attention: nor effeminate, sickly pinks and pallid blues.

Have you read Johannes Joergensen's description, in his most excellent life of St. Francis, of early morning Mass in an Italian church? If you have read that, you will know what it means to me to be present at early Mass in St. Mary's-on-the-Hill. Nowhere else is there such reverent silence at the supreme moments of the sacred drama. Nowhere else does the sonorous Latin of the priest reach your ears so distinctly, in accents weighted heavy with the beauty and all the meaning of the Church's ancient liturgy. The world seems to fade away, and heaven draw nearer. For the time you are attuned to spiritual things. And when at last the celebrant has left the altar and the last candle has been extinguished, you feel as though your whole being had been bathed in waters not of earth.

St. Mary's-on-the-Hill is dear to me always, draws me in all seasons. In winter its quiet peacefulness is even more intense than at other times. There are no walks which are shoveled and leave ugly bare strips, like scars on the tender skin of a child. And Christmas midnight Mass at Greenfields is a spiritual experience more vivid, more consoling than a medieval mystery play, than the first Nativity drama staged by the Poverello in Assisi. As at Bethlehem, so at Greenfields the Christ Child comes down to earth among humble folk who believe in Him and take Him to their simple hearts.

In spring a freshet sings in rivalry with the birds as it hurries down the hill the while I walk up its gentle incline toward the church. In summer the silent air all about the place is filled with the noises which seem complements of the silence, not disturbers of it: the hum of insects, the rustle of leaves, the faint whirr of far-off farm machinery.

In autumn it is the cemetery at Greenfields which draws me most strongly. It is like the potent attraction of a tragedy, one that ends in hope.

Longfellow said he liked the old Saxon custom of calling the graveyard God's Acre. How fitting this title when applied to the cemetery at Greenfields! The dead, who have fallen asleep in the Lord, lie within a stone's throw of His House, wherein they were made His children, wherein their bodies rested for the Requiem before they were consigned to the tender bosom of the Mother who takes all her children to her broad breast and gives them that surcease from toil and worry which life had refused them.

From the entrance to the graveyard stretches a double row of soft maple trees, terminating where on a slight mound a tall Crucifix is lifted up. And in autumn these maples preach a homily on the vanity of mundane things, on the brevity of man's existence on the earth. "We were green with robust life a few days ago", they say; "to-day we are hectic with the flush of a desperate battle against inevitable death. To-morrow we die. But we will not be truly dead. We will be sleeping, as these are sleeping on whose graves our leaves are falling, from whose bodies we have drawn our life. We will live again when spring comes, and when the Great Spring comes at last, these dead, too, will live once more."

Washington Irving, had he known Greenfields, would have perpetuated its charms, as he perpetuated the charms of rural England. And the poet Gray, if he had come to the God's Acre of Greenfields, would have found all he found in the English churchyard of his elegy.

True, no curfew sounds the knell of parting day. But the Angelus rings out when evening falls, and the thoughtful man who lingers amid the graves will know what the poet meant when he said the world was left to darkness and to him. He knows the names and the telling dates on many of the modest tombstones. He contemplates the simple annals of the lives that ended long ago, or yesterday, "to fortune and to fame unknown". The moon rises slowly in the eastern sky and in its chaste effulgence the lingerer sees the white Figure on the Cross. For this reason, despite even the nearness of death and all the melancholy flaunt of the waning year, his sadness is not wholly sad.

Of all the reasons why I ride again and again on the accommodation train that stops at Greenfields station, and trudge

again and again up to St. Mary's-on-the-Hill, I have not yet told you the chief, the most compelling one. More than the church and the people, more than the graveyard which draws me like a tragic drama, yet in the end sends me away with hope—more than all these does the personality of the rector of Greenfields draw me to the place.

I wish you knew him as I know him: you would love him as I love him. He has labored here for forty years, yet was he not the first shepherd of this flock. The first priest lies in a grave at the foot of the tall Crucifix in the churchyard, among his pioneers. But the present rector has grown old in the sacred ministry among the good people who live within the sound of his Angelus bell. Its silver version of Gabriel's message reaches far, for no shrill factory whistle, no rival bell invades the air of Greenfields. From the belfry on the hill the message travels to the farmwife in her kitchen, to the plowman in the field, to the boy and girl driving home the generous-uddered cows, along paths that are green and gold mosaics for their bare feet.

I wish you knew the rector of Greenfields as I know him. Then, when he is no longer among the living, you could help me make more vivid my memory of him. I feel that, left alone to reconstruct it, my picture of him will be but dim, obscured by the mists of sorrow over the loss of him.

I wish you knew the old rector of Greenfields because, no matter how hard I might try, I cannot make my words paint his picture altogether truthfully, adequately. I cannot make you see him as he is. He has an indefinable air about him, and after all that I might say, this will remain unexplained and unexplainable.

Had Monsignor Benson known my rector of St. Mary's-on-the-Hill, he would have added to his portraits of priests one wholly attractive. All the gentle charm that Ludovic Halévy gave to the Abbé Constantin belongs to the rector of Greenfields, to this priest who is not a figure in fiction, not the creation of a writer's imagination, but a man who lives to-day in this world of ours.

My friend is a learned man, yet is there naught of pedantry about him. Out of the fullness which came to him after long study, he speaks to me in such plain fashion that I reap

pleasure and profit from what he has garnered. He is a saintly man, but there is in him no sternness toward sinners. Else would he welcome me again and again to his fireside, to his tobacco-jar, to his books? Else would all the ne'er-do-wells of the countryside, and farther abroad, all the men, women and children who need a friend, seek out the little white rectory beside the Church of St. Mary's-on-the-Hill? He is a busy man, yet finds he time to loaf for the good of his soul —and the good of my soul whenever I am privileged to loaf with him.

The rector of Greenfields looks upon the world with whimsical charity. He has lived too long, he says, and met too many saints, and sinners who may become saints, to be a pessimist. He has seen too many miracles of the commonplace to be amazed at anything. He has held both hands to the fire of life, and its warmth was more to him than safe and comfortable coldness. He has kept his heart open to the ecstacy of Nature, to reverence for lilies, rapture for roses, tenderness for violets. And when at last the silver head bows to Death; when the eyes can no longer smile upon me with kindliness; when his voice can no longer reach my ears and through them my soul; when at last he lies dead, "the peace of God in all his looks"; when he has been buried beside the first rector of Greenfields, beneath the tall Crucifix and among his people, I am sure that up from his heart will spring a lily, a rose, and a violet.

PETER TALBOT.

THE ORIENTAL FEATURES OF THE BIBLE.

THE Bible is an Oriental book. In its present form it could have been written only in Palestine or some other country of the East, where the characteristics of the natural scenery, the climate, fruits, houses, dress, food, government, laws, social life and the general customs of the people, were entirely different from those pertaining to the West. Even in respect to things which it treats in common with those of other lands, it throws a Palestinian air around them. Its figures, its allusions, its parables, were not based on fictions, but were suggested by objects and scenes with which the speakers and

writers daily mingled. When Jesus said to His disciples, "Behold the birds of the air," "Consider the lilies of the field", He had, doubtless, in mind the birds that dwelt among the trees and the flowers that adorned the fertile plain before him. There is an air of intense realism about His teachings which gives them life and freshness. The mere sentiments of the Bible could have been taught anywhere else. But if it had been written elsewhere than in Palestine, though its theological tenets would have been the same, its dress would have been very different.

Biblical language partakes of the peculiar spirit of the people by whom it was used. Its allusions and figures are obviously drawn from the objects and customs immediately surrounding them. This is especially true of those languages which abound in striking figures. Few minds of a Western clime would think of using the figures of the Psalmist such as "the mountains melted like wax, at the presence of the Lord"; "the sea saw and fled"; "Jordan was turned back"; "the mountains skipped like rams, and the hills like the lambs of the flock". In like manner the Biblical languages reflect the local characteristics peculiar to the nations to whom they were addressed. The scenes and events among which they lived modified the modes of utterance and forms of expression. The Greek language of the New Testament differs very materially in form, in structure, and in the meaning of words and phrases, from that which was spoken by the old classic Greeks. This arises from the fact that the speaker or writer, consciously, is influenced in his choice of words and figures, by the condition of his material surroundings.

The Palestinian country has its peculiar features. There is none like it elsewhere on earth. It is remarkable for its isolated position. Hemmed in by the Mediterranean on the west where no good harbors are to be found, by the great Arabian desert on the east, by the abrupt ridges of the Lebanon range on the north, and by the sandy desert of Tih on the south, it occupies a position difficult of access to the surrounding hostile nations. There was evidently a divine purpose in this, to keep the people from falling into the immoral habits of their pagan neighbors, especially those of idolatry. We have here the fulfilment of the prophetic an-

nouncement, "This people shall dwell alone, and shall not be reckoned among the nations."

The characteristics of the country, too, give variety, beauty, and picturesqueness to the scenery, and suggest countless illustrations to the sacred writers. Scarcely any other country presents so great a variety of surface in comparison with its extent. Hence the abundance of the illustrations drawn from this source which so greatly enrich the language of the Bible. The Sapiential and Prophetical books are full of figures drawn therefrom. The discourses of Jesus, too, and the Epistles of St. Peter and St. Paul contain frequent illustrations of this kind. We may with Ezechiel, then, declare Palestine to be "a land flowing with milk and honey, which excelleth amongst all lands". Take the Psalmist's words: "He shall not be moved forever that dwelleth in Jerusalem. Mountains are round about it, so the Lord is round about his people from henceforth now and forever." If the spectator takes his stand on the western slope of the Mount of Olives, he will be able to verify the truthfulness of this passage. Facing the west, he sees directly before him, one hundred and fifty feet below, across the valley of the Cedron, the city with its flat-roofed houses, its stately towers, its grey stone walls, its little white domes, tall minarets, its high massive walls surmounted by bastians extending around the city, and outside these walls on the north, a succession of eminences rising one beyond and above the other; on the west, a ridge of hills with a few stately peaks; on the south, the gradual rise of land toward Bethlehem, and mountains on the southeast piercing the sky; and in his rear, hill upon hill, rising along a tract of some fifteen miles extent, from the Jordan and the Dead Sea. He will realize the beauty of the Psalmist's description, and get a clearer idea of the truth to be conveyed by this passage. Illustrations innumerable of this kind may be drawn from different parts of the Bible, all appropriate. While personal observation confirms the accuracy of the descriptions of different localities and features of natural scenery in Palestine, it also enables us better to understand and appreciate the meaning of those passages containing allusions to particular localities and features.

The beauty of the imagery used by our Divine Saviour in His Sermon on the Mount is understood by the traveller along

the shores of the Sea of Galilee, as he observes the Arab women gathering the weeds and withered grass on the hill-sides, and bringing them down to their black goat-hair tents to put into the oven for fuel in the absence of wood and coal. The "husks" which the Prodigal Son would fain have eaten was the fruit of a carob-tree, which is a pod containing saccharine matter, and affords considerable nourishment to men and animals. It is a special food of swine, but along the Mediterranean it is frequently used as food by the poor people. In the estimation of the Jew, if any man is reduced to living on such contemptible food he must be very low indeed. It was meant to show how complete was the degradation of the prodigal. Thus in the Psalms, the Proverbs, the Prophets, and the Sayings of Jesus, we discover constant references to the land, the products and the climate.

The illustrations that might be drawn from the social customs, domestic habits and occupations of the people, are innumerable. The Oriental were eminently a social people. In the absence of other means of obtaining and communicating knowledge, they gathered under the open sky, by the gates of the city, to gratify their curiosity. The gates afford the only means of entering and leaving the city. Here multitudes of men gathered in the days of the Patriarchs and Apostles as they do to-day. This fact helps us in explaining numerous passages of Scripture. At the gates public and private business was transacted, courts for the administration of justice were held, audience was given by kings and their officials to persons who had business with them, and sometimes religious services were conducted. From the fact that multitudes of people crowded around the gate, the beggars came there to ply their trade.

The Hebrews at first were a pastoral people. Abraham, Lot, Isaac, Jacob, David, kept flocks. This mode of life was continued in some parts of Palestine even after agriculture was introduced and became general. Frequent are the allusions to this mode of life. The tent was the shepherd's home, and this was pitched in the valley, and often moved. There is something romantic in pastoral life as displayed in its simplicity in the East, and this aspect is imparted to the numerous references to it in all parts of the Bible. The words "sheep",

"shepherd", "flock", "fold", "Lamb of God", are suggested by it, and the associations connected with these terms in the mind of David and others, who used them in their spiritual sense, increase their attractiveness and beauty. The good shepherd, according to Jesus, cares for his sheep, and "giveth his life for his sheep," and when one is lost, he searches him out and relaxes not his efforts till he finds him, when he lays him on his shoulders and carries him to a place of safety. The occupation of a shepherd in Palestine is important, since his support and that of his family depend upon it. He takes more pains to provide for the wants of his flock than is customary in other lands.

From these indications we learn the importance of the knowledge of Biblical Geography and Archeology. The reader of the Bible should become familiar with the scenery, the products and climate of Palestine, the customs and occupations of the people, in order to get the full meaning of the passages which contain allusions to these things. The more we know of the sources whence the figures are drawn, the better shall we understand their meaning. Without such knowledge, we get only a partial view or fail utterly in comprehending the allusions in the Bible. If the features of the country and the relative position and distances of places are seen to be consistent with the description and the narrative as presented in the Scriptures, if the references to the employments and customs of the people are true to life, then we have a strong confirmatory argument in favor of the Bible as a special revelation from God.

JOSEPH F. KELLY.

Baltimore, Maryland.

Analecta.

ACTA PII PP. XI.

I.

Constitutio Apostolica.

S. IGNATIUS DE LOYOLA CAELESTIS EXERCITIORUM SPIRITUALIUM PATRONUS DECLARATUR.

PIUS EPISCOPUS.

Servus Servorum Dei.

Ad perpetuam rei memoriam.

Summorum Pontificum haec fuit semper praecipua cura ut quae ad pietatem vitaeque christianae perfectionem magnopere conducerent, ea summis laudibus commendarent, validisque incitamentis promoverent. Iamvero inter varia eiusmodi adiumenta insignem sibi locum vindicant ea quae S. Ignatius divino quodam instinctu in Ecclesiam invexit Exercitia Spiritualia. Quamquam enim, quae Dei miserentis est benignitas, numquam defuerunt qui res caelestes penitus perspectas Christi fidelibus contemplandas apte proponerent, tamen Ignatius primus libello, quem composuit, cum litterarum etiamtum plane rudis esset, quemque *Exercitia Spiritualia* ipse inscripsit, rationem quamdam et viam peculiarem peragendi spirituales secessus docere coepit, qua ad peccata detestanda vitamque, D. N. Iesu Christi exemplo, sancte disponendam fideles mirifice iuvarentur.

Cuius ignatianae methodi virtute factum est, ut summa horum Exercitiorum utilitas, quemadmodum decessor Noster praeclarae memoriae Leo XIII affirmavit, comprobaretur "trium iam saeculorum experimento . . . omniumque virorum testimonio qui vel asceseos disciplina vel sanctitate morum maxime per idem tempus floruerunt".[1] Praeter tot tamque illustres sanctimonia viros vel ex ipsa ignatiana familia, qui omnem virtutis rationem ab hoc veluti fonte se mutuatos esse disertissime sunt professi, duo illa Ecclesiae lumina commemorare libet e clero saeculari: S. Franciscum Salesium et S. Carolum Borromaeum. Franciscus enim ut se ad episcopalem consecrationem rite compararet, ignatianis Exercitiis studiose vacavit, in iisque eam vivendi rationem sibi ordinavit, quam semper deinceps tenuit secundum reformationis vitae principia in libello S. Ignatii tradita. Carolus autem Borromaeus, ut fel. rec. decessor Noster Pius X ostendit,[2] et Nosmet ipsi ante summum Pontificatum editis historiae monumentis demonstravimus, horum Exercitiorum in se vim expertus, quibus ad vitam perfectiorem impulsus erat, eorumdem usum in clerum populumque divulgavit. Ex addictis vero religiosae disciplinae sanctis viris feminisque satis est exempli causa nominare illam altissimae contemplationis magistram Theresiam et seraphici Patriarchae filium Leonardum a Portu Mauritio, qui quidem tanti faciebat S. Ignatii libellum, ut omnino eius methodum in animabus Deo lucrandis se sequi confessus sit.

Romani igitur Pontifices hunc parvae quidem molis sed "admirabilem librum"[3] cum iam inde a prima eius editione sollemniter approbarint, laudibus extulerint, Apostolica auctoritate communierint, deinceps eius usum, tum sanctis indulgentiae muneribus cumulando, tum novis subinde praeconiis honestando, suadere non destiterunt.

Itaque Nos, persuasum habentes temporum nostrorum mala inde maximam partem originem ducere, quod iam non sit *qui recogitet corde*;[4] comperto autem Exercitia Spiritualia secundum S. Ignatii disciplinam peracta valere plurimum ad infringendas perarduas difficultates, quibus humana societas

[1] Ep. *Ignatianae commentationes* ad P. Lud. Martin, Praep. Gen. Soc. Iesu.
[2] Litt. Encycl. *Editae saepe.*
[3] BENEDICTUS XIV in Litt. Apost. *Quantum secessus.*
[4] IER., XII, 11.

nunc passim conflictatur; exploratoque laetam virtutum segetem, sicut olim ita hodie, in sacris secessibus maturescere, cum inter religiosas familias sacerdotesque saeculares, tum inter laicos et—quod nostra praesertim aetate mentione singulari dignum est—inter ipsos opifices; summopere exoptamus, ut usus horum Exercitiorum Spiritualium latius in dies diffundatur et illa pietatis domicilia, quo vel mensem integrum vel octo aut, si id fieri nequit, pauciores dies seceditur, tamquam ad perfectae vitae christianae palaestram, frequentiora usque exsistant ac floreant.

Quod cum a Deo pro Nostra dominici gregis caritate precemur, Sacrorum Antistitum universi fere orbis catholici ex utroque ritu flagrantissimis studiis votisque satisfacientes atque etiam hoc tempore, in quod feliciter tum anni saecularis tertii a Sanctorum honoribus Ignatio tributis, tum quarti ab huius aurei libelli confectione solemnia incidunt, cupientes Ipsi Nostri in S. Patriarcham grati animi non dubiam significationem dare, proposito Nobis exemplo Nostrorum Decessorum qui alios aliis Institutis Praestites Tutelares attribuerunt, adhibitis in consilium venerabilibus Fratribus S. R. E. Cardinalibus Sacrorum Rituum Congregationi praepositis, auctoritate Nostra Apostolica, S. Ignatium de Loyola omnium Exercitiorum Spiritualium ideoque institutorum, sodalitiorum, coetuum cuiusvis generis, iis qui Exercitia Spiritualia obeunt, operam studiumque navantium, Patronum Caelestem declaramus, constituimus, renuntiamus.

Decernimus vero has litteras Nostras firmas, validas et efficaces esse semperque fore, suosque plenarios et integros effectus sortiri et obtinere, contrariis non obstantibus quibuslibet.

Datum Romae apud Sanctum Petrum, anno Domini millesimo nongentesimo vigesimo secundo, die vigesima quinta mensis iulii, Pontificatus Nostri anno primo.

✠ A. Card. Vico, *Ep. Portuen. et S. Rufinae, S. R. C. Praefectus.*

O. Card. Cagiano, *S. R. E. Cancellarius.*

Raphaël Virili, *Protonotarius Apostolicus.*

Leopoldus Capitani, *Subst. Reg. ex spec. deleg.*

Loco * Plumbi.

II.

EPISTOLA AD EMOS PP. DD. GULIELMUM, TIT. SANCTI CLEMENTIS, S. R. E. CARD. O'CONNELL, ARCHIEPISCOPUM BOSTONIENSEM, AC DIONYSIUM, TIT. SS. NEREI ET ACHILLEI, S. R. E. CARD. DOUGHERTY, ARCHIEPISCOPUM PHILADELPHIENSEM, CETEROSQUE ARCHIEPISCOPOS ET EPISCOPOS FOEDERATARUM AMERICAE SEPTENTRIONALIS CIVITATUM: DE CATHOLICA WASHINGTONIENSI STUDIORUM UNIVERSITATE PROVEHENDA.

Dilecti filii Nostri ac venerabiles fratres, salutem et apostolicam benedictionem.—Quandoquidem probe novimus quantum valeant catholica Instituta ad animos mentesque recte conformandos, facere non possumus, ab ipso Pontificatus Nostri initio, quin omnes curas cogitationesque in ea Athenaea nobilissima conferamus, quae, ut ista studiorum Universitas, eo consilio sunt condita ut et veritatis magistros parent, et fusius doctrinae christianaeque sapientiae lumen per terrarum orbem diffundant.

Itaque cum semper opus istud amaverimus, ex quo scilicet a decessore Nostro fel. rec. Leone XIII, curantibus quidem americanis Episcopis, constitutum est, tum numquam, occasione data, eorum sollertiam laudare praetermisimus qui modis omnibus iuvare ipsum contenderunt, persuasum sibi habentes valde admodum usui fore rei catholicae in America domicilium studiorum in quo altius adolescentes virtute sacrisque disciplinis se excolerent. Iamvero inter alias causas, quae, ad Universitatem condendam, ab Episcopis allatae sunt per communes litteras ex tertio Baltimorensi conventu datas, fuit *illa animorum conditio quae . . . penitiore potissimum veritatis, tum revelatae tum naturalis, investigatione, sive ex parte populi fidelis, sive praesertim ex parte cleri, contra errores serpentes tutari potest atque in fide roborari.* Hae rationes, iam tum graves, graviores sane in praesens factae sunt, dum ubique pro viribus enituntur omnes ut ordo in societate humana constabiliatur. Patet enim nullam fore huiusmodi restaurationem, nisi recte educetur iuventus; nec educatio quaelibet apta est ad assequendum finem, sed illa dumtaxat in qua ipsa scientiae institutio religione ac virtute, tamquam fundamento, nititur, quamque Ecclesia modis omnibus commendare non cessavit.

Verum cum oporteat omnino ut studiosa iuventus ardore simul caleat doctrinae ac pietatis, praesertim magnam Dei Matrem colendo, quae est pariter *Sedes sapientiae* et *Fons pietatis*, idcirco optimum sane consilium inierunt americani Episcopi nationalem aedem Immaculatae Conceptionis apud Universitatem catholicam exstruendi: est enim consentaneum ut prope scientiae templum etiam *Domus orationis* exsistat, propterea quod *pietas ad omnia utilis est . . . et scientia sine pietate inflat.* Hac de causa Nos, non secus ac decessores Nostri fel. rec. Pius X ac Benedictus XV, paterna sane benevolentia cum Universitatem tum novum sacrae aedis coeptum prosequimur; ac precamur ut quantocius id magnum perficiatur opus, ex quo, tamquam e sede benignitatis suae, Virgo Mater caelestia salutis et sapientiae munera per Americam universam dilargietur.

Itaque, venerabiles fratres, ad finem illum animos vestros revocantes, quem sibi proposuerunt decessores vestri in Universitate condenda, id curetis optamus ut eumdem finem adipiscamini secundum normas Litterarum Apostolicarum *Magni Nobis gaudii*, quibus quidem Leo XIII constitutionem ipsam in usum deduxit. Ita vos haec tria facile consequemini: (1) ut lectissimi de clero populoque viri instituantur qui a doctrina rite instructi, et Ecclesiae laudi erunt et catholicam fidem explicare tuerique poterunt; (2) ut doctores deinceps seminariis vestris, collegiis et scholis in omne tempus parentur, iique non modo omni numero exculti, sed etiam genuino sensu catholico penitus imbuti; (3) ut perfecta denique conspiratio et unitas habeatur in iuventute recte fingenda; quod quidem magni ponderis est, praesertim in America, ubi educandi ratio tam certis firmisque principiis regitur ut similitudinem quamdam atque formam Instituta omnia inter se praeferant.

Equidem probe intelligimus, non unam tantum sed plures Universitates studiorum opportunas esse in tanta patriae vestrae amplitudine; verum male novis huius generis operibus consuleretur, si ea imperfecte evaderent vel in eis numerus desideraretur et incrementum Facultatum ipsarum. Pluribus enim Universitatibus imperfectis una est anteponenda quae sit rebus omnibus instructissima. Haec sane fuit Episcoporum Americae sententia, cum a Sede Apostolica petierunt ne constitutio probaretur aliarum Universitatum vel eidem favor praestaretur,

donec Episcopatus ipse voluntatem suam in hac re non ostendisset. Quod quidem desiderium secuta, Sacra Congregatio de Propaganda Fide, per rescriptum die XXIII mensis martii MDCCCXXXIX datum, ea declarans quae iam a Leone XIII in Apostolicis Litteris *Magni Nobis gaudii*, edicta fuerant, prohibuit quominus aliae Universitates vel instituta similia in America conderentur, priusquam omnes ordinariae Facultates in catholica Universitate Washingtoniensi constitutae essent.

Ac plane opportuna prudensque fuit haec prohibitio, praesertim si consideretur multas alias esse hodie communes necessitates, easque gravissimas, quae caritatem fidelium ac beneficentiam expostulant. Huc accedit quod Washingtoniense Institutum, praeceptores parando futuris Universitatibus, exemplar praeclarissimum erit omnibus atque efficax unitatis vinculum, si bonorum omnium conatu, ductu quidem Americae Episcoporum, plene idem cumulateque perficietur. Id enim reminisci oportet, in Universitatem scilicet conferendas esse, uti constat ex sapienti Constitutione Leonis XIII, omnes curas cogitationesque totius americani Episcopatus; quod si paucis, necessario, ea committitur regenda atque administranda, omnibus tamen cordi incrementum eius esse debet, cum in bonum omnium Americae dioecesium eadem excitata sit. In hanc rem necesse est omnino, venerabiles fratres, ut certum vos ac definitum coeptum seu *programma*, collatis consiliis, proponatis, quo melius ipsa Universitatis emolumenta, quae exspectantur, assequamini. Hoc coeptum—quod vos certe comprobationi Nostrae quantocius subiicietis—optatos fructus laturum esse confidimus, potestatem dando tum Facultates novas condendi, tum necessariam pecuniae vim expeditius colligendi atque administrandi. Etenim non dubitamus quin iste clerus populusque —cuius quidem munificentiae tam mira exstant omne genus monumenta—Pastorum exemplum studiose sequens, largiter sane libenterque, uti solet, saluberrimum Universitatis suae opus iuvare velit.

Nos vero, quoniam experiendo novimus cum egregiam fidem vestram erga Iesu Christi Vicarium, tum studium animarum impensissimum, futurum speramus ut hae litterae efficaciter conferant, Deo favente, ad communem nisum augendum quo catholicae disciplinae cultus cotidie magis istic provehatur.

Ita magnum Nobis afferetis adiumentum in Apostolico hoc munere perfungendo quod Dei Providentia, arcano quidem consilio, Nobis commissum voluit; vosque magnam capietis ex conscientia officii vestri laetitiam cum regni Iesu Domini in terris tam sedulo amplificare fines contenditis. Qua spe laeti, ac laetissima quaeque precati, in auspicium caelestium donorum, itemque ut praecipuae benevolentiae Nostrae signum vobis, venerabiles fratres, universoque gregi unicuique vestrum concredito, apostolicam benedictionem effuso animo impertimus.

Datum Romae apud Sanctum Petrum, die XXV aprilis, anno MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.

SACRA CONGREGATIO DE RELIGIOSIS.

DECRETUM CIRCA INDULTA PROROGANDI CAPITULUM GENERALE.

Factum est aliquando, praecipue durante bello, ut haec Sacra Congregatio alicui Ordini aut Congregationi religiosae indultum prorogandi celebrationem Capituli generalis ob peculiaria temporum aut rerum adiuncta concesserit cum clausula "ad nutum S. Sedis".

Ne autem diutius Capitulorum generalium celebratio differatur, Sacra Congregatio de Religiosis, omnibus diligenter perpensis, mandat ut quaelibet Religio aut Congregatio religiosa, quae indultum cum praedicta clausula obtinuerit, Capitulum sine mora celebrare debeat, non ultra finem proximi anni 1923. Curent ergo Superiores generales ad quos pertinet, Capitulum ita mature convocare ad normam constitutionum, ut intra praedictum tempus eius celebratio locum habere possit.

Contrariis quibuscumque minime obstantibus.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 23 iulii 1922.

C. CARD. LAURENTI, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

BISHOPS.

27 June: The Right Rev. Michael J. Keyes, S.M., named Bishop of Savannah.

8 July: The Right Rev. Francis Gilfillan, of the Archdiocese of St. Louis, Missouri, named coadjutor, with right of succession, to the Right Rev. Maurice F. Burke, Bishop of St. Joseph, Missouri.

The Right Rev. Frederick Eis, resigned from the Bishopric of Marquette, named Titular Bishop of Bita (8 July), and Assistant to the Pontifical Throne (13 July).

PROTONOTARY APOSTOLIC *ad instar participantium.*

5 May: Monsignor Cornelius F. Thomas, of the Archdiocese of Baltimore.

23 June: Monsignor Nelson H. Baker, of the Diocese of Buffalo.

26 June: Monsignor William Pinnington, of the Archdiocese of Liverpool.

DOMESTIC PRELATE OF HIS HOLINESS.

6 May: Monsignors James Roger Matthews, Patrick C. Gavan, Edward J. Wunder and Louis R. Stickney, of the Archdiocese of Baltimore.

2 June: Monsignors John Meier and Edmond J. O'Connell, of the Diocese of Winona.

23 June: Monsignors Ferdinand Kolb, Charles E. Duffy, Francis Kasprzak, John J. Nash, and Richard O'Brien, of the Diocese of Buffalo, and Monsignor Albert Hayes, of the Diocese of Syracuse.

24 June: Monsignor James M. Kirwin of the Diocese of Galveston.

3 July: Monsignors Joseph F. Smith, James O'Leary, Francis T. Moran, and Nicholas Pfeil, of the Diocese of Cleveland.

6 July: Monsignor Thomas Grace, of the Archdiocese of Halifax.

14 July: Monsignors James Humble and Henry Forbes, of the Archdiocese of Glasgow.

Monsignors James McKenna and Patrick J. Power, of the Archdiocese of Wellington.

15 July: Monsignors Patrick McInerney and Thomas H. Kinsella, of the Diocese of Leavenworth.

PRIVY CHAMBERLAIN *soprannumerario* OF HIS HOLINESS.

18 March: Monsignor Andrew B. Meehan, of the Diocese of Rochester.

22 June: Monsignor Edmund J. Britt, of the Diocese of Buffalo, and Monsignor Charles E. Gandy, of the Diocese of Plymouth.

27 June: Monsignors John Rogers and James P. Cantwell, of the Archdiocese of San Francisco.

3 July: Monsignor Leo P. Manzetti, of the Archdiocese of Baltimore.

HONORARY CHAMBERLAINS *in abito paonazzo* OF HIS HOLINESS.

18 March: Monsignor John A. Floersh, of the Diocese of Nashville.

31 March: Monsignor Joseph P. Dineen, of the Archdiocese of New York.

27 June: Monsignor William L. Liddy, of the Diocese of Syracuse.

KNIGHT OF THE ORDER OF ST. GREGORY THE GREAT, *civil class.*

23 June: Alexander Waley, of the Archdiocese of Westminster.

15 July: Paul Donelan Hoskins, of the Archdiocese of Wellington.

PRIVY CHAMBERLAIN OF THE SWORD AND CAPE *soprannumerario* OF HIS HOLINESS.

31 March: Nicholas Frederick Brady, of the Archdiocese of New York.

22 June: Charles W. Clifford, of the Diocese of Shrewsbury.

26 June: Leo Kenny, of the Archdiocese of Melbourne, and Wilfrid Howell, of the Diocese of Plymouth.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

ACTS OF POPE PIUS XI: (1) Apostolic Constitution naming St. Ignatius of Loyola Patron of all Spiritual Exercises (retreats); (2) Letter of His Holiness to the American Hierarchy in favor of the Catholic University of America and the National Shrine of the Immaculate Conception there.

S. CONGREGATION OF RELIGIOUS publishes a decree relating to indults that have been granted for the postponement of General Chapters of Religious.

ROMAN CURIA announces officially some recent Pontifical appointments.

CORRESPONDENCE COURSE IN CHRISTIAN DOCTRINE.

For half a century and more this country has been flooded with correspondence courses in many branches of learning. The International Correspondence Schools, The American School of Correspondence of Chicago, The La Salle Extension University, The Home Study Courses of the Columbia University, the Schools of correspondence of the Y. M. C. A., of the Knights of Columbus, and others, at present offer courses in a surprising number of branches of liberal art and practical science to men and women in various walks of life who have the ambition but lack the leisure and means to attend technical schools. A few months ago our War Department instituted correspondence school courses in military training to teach our young men the lessons learned from the recent world conflict. "The correspondence method of instruction was chosen because of its efficiency, its cheapness, its flexibility, and its merit of reaching the most isolated individuals."

With our scattered rural population, with our undeniable leakage in country districts, why have we not made use of a system that will enable the zealous country priest to reach regularly the young members of his flock in the remotest and least accessible corners of his parish? There is but one answer to the question. It is the old one: "The children of this world are wiser in their generation than the children of light".

The idea of a Correspondence Course in Christian Doctrine was tried some fifteen years ago with Catholic children of a certain family living in Alberta, Canada. As the family lived in a distant rural district the children were growing up without systematic religious instruction. To remedy this unfortunate condition their uncle, a priest of the diocese of Helena, conceived the idea of instructing them by mail. The plan worked out satisfactorily as regards both parents and children. It meant not only religious instruction for the little ones but spiritual invigoration for the whole family as well. During the long winter evenings the catechism by mail changed the family circle into a regular study club of Christian doctrine. Such was the tenor of the report made in writing at that time by the Helena priest to his Ordinary, the Right Reverend John P. Carroll, D.D. This idea of a correspondence course in Christian doctrine was heralded with joy by the Catholic press of the West, but was put to no further practical use at that time. However, the subject occupied the minds of the clergy of the Helena and neighboring dioceses.

At the last annual retreat of his diocesan clergy, the Right Reverend John P. Carroll, D.D., called a meeting of the priests of his diocese to consider the advisability of adopting a correspondence course for the instruction of the scattered children of country districts. The plan was viewed from every angle. The discussion resulted in the appointment of a committee of four priests to draw up the correspondence course for children preparing for First Communion. The committee was composed of two rural pastors, the President of the Educational Association of the Diocese of Helena, and the writer of this paper. At the meeting held on the following day, by a vote of three to one, the committee recommended that the writer be appointed to prepare a First Communion Correspondence Course. His selection for this work was due to the fact that he had previ-

ously published a First Communion Catechism which had been officially adopted for the Diocese of Helena. The committee further recommended that this first unit of the Correspondence Course in Christian Doctrine be based on and confined to the aforesaid First Communion Catechism.

Toward the middle of December, 1921, the First Communion Correspondence Course saw the light of day. Four hundred copies, subscribed for by rural pastors of the Diocese of Helena, were sent to their destination, and copies were mailed to the leading Catholic papers and reviews in the United States and to the Bishops and Archbishops in America. This attempt to provide religious instruction for the country children was warmly welcomed by press, priests, and bishops. Many of the bishops greeted the course cordially. Others promised to recommend it to their country priests; some sent in a list of names of priests in need of the course; and several ordered copies to be mailed to individual priests. In three dioceses priests were appointed to act as diocesan distributors for the course. One bishop gave an order for two hundred copies of the course.

In the Diocese of Helena the use of the course was not left optional. The Right Reverend Bishop enacted the following rules:

The Correspondence Course in Christian Doctrine should be given to:

1. all children who live in out-missions where Sunday School is not held every Sunday;
2. children who live in parishes with a resident pastor, but who, on account of distance, or some other reason, attend neither the parish school nor the Sunday School;
3. any other children who in the judgment of the pastor would be benefited by the Correspondence Course.

In the Diocese of Helena the First Communion Catechism Correspondence Course is to be furnished the children free of charge for the present, expenses to be paid out of the general parish fund. It might be added here that Catholic parents living in the remote rural districts generally welcome this course with open arms, and through it are brought into closer contact with the Church. Parents living in various dioceses of

the United States and Canada, having read about the Course in the newspapers, spontaneously applied for it for their children. The growing demand for the Course soon necessitated the printing of a second edition.

Such is the history of the First Communion Correspondence Course. What is its exact nature? This first unit of the Correspondence Course in Christian Doctrine is composed of thirteen illustrated lessons. Each lesson is composed of a story-part based as much as possible on Holy Writ, and an appropriate picture selected from our best painters, first and foremost with the view of illustrating the subject matter of the lesson. The story and the picture receive further attention in a set of questions proposed to the pupil. These questions are printed on separate sheets with blank spaces for the answers. Finally come the questions and answers of the Baltimore Catechism, which the child is asked to memorize.

The First Communion Catechism strives to follow the order best adapted to the budding mind of the child by using the synthetical method of teaching, going from the simple to the complex. It also proceeds from the known to the unknown. The lesson is proposed in the narrative form and illustrated by a picture to create and sustain interest in the pupil. The First Communion Catechism Correspondence Course questions the child closely on the whole matter contained in the story-part of the lesson and the picture in order to stir the mind of the pupil to active coöperation with the teacher, without which, according to St. Thomas, there is neither teaching nor learning. The greatest care has been taken to frame the questions strictly in accordance with the rules of sound pedagogy, in keeping with which the questions should be:

1. clear, plainly worded and expressing a plain meaning;
2. simple, asking but one thing and requiring an answer to but that one thing;
3. definite, requiring a certain answer;
4. stimulating to the mental activity of the pupil; therefore questions requiring simply "Yes" or "No" as answer have been avoided as much as possible.
5. not suggestive of false concepts to the minds of the pupils, as does the question, "How many Gods are here?"

The questions were given much care and thought, so that any child that can read and write English might avail itself effectively of this course, and so that parents, or older brothers or sisters, who had no previous experience in teaching nor knowledge of pedagogical methods, could pilot children through this course without going counter, in the least, to the rules of sound pedagogy.

By the use of the synthetical method the pupil sees the truth gradually grow to definite form before the eyes of his mind and thus he is enabled to grasp readily the meaning of the Baltimore text subsequently presented to him. This seems more rational than the old parrot method of drill in a form of words unfamiliar and meaningless to the child.

Coming down to the material composition of the Course, the thirteen lessons are numbered consecutively and contained in numerical order in thirteen individual envelopes, and these thirteen envelopes are put in a general envelope with designated place for name and address of the individual pupil.

Who conducts the Correspondence Course? As a rule, the pastor of the pupil. If he has thirty pupils, he will secure thirty copies of the Correspondence Course. However, where there are a large number of children in the family, it is not necessary to use a complete set for each child, provided each has its own set of printed questions. These question blanks can be secured separately.

By keeping his general envelopes in alphabetical order the pastor can, so to say, card-index his whole correspondence course class and prevent waste of precious time in conducting the course.

The pastor sends out one lesson weekly. The children, with the assistance of parents or friends, will read the story-part of the lesson, study the picture, answer the proposed questions on the printed question sheet. Then they will return the questions and written answers to their pastor to prove that they have studied the lesson, and, finally, they will memorize the questions and answers and prayers printed in black-faced type at the end of each lesson. They are asked also to keep the lessons thus learned in the cover sent with the first lesson of the course.

The pastor will examine the answers and correct them, if necessary. He will return the corrected paper to the pupil with the proper marks. This paper the pupil will send back with the answers to the next lesson, and the pastor will file the same for the inspection of the bishop. The general envelope containing the thirteen lessons of each pupil will serve the purpose of a file for the answers of that pupil.

How is all this theory worked out in practice? Quite satisfactorily. When a second edition was called for, suggestions were asked from the priests who conducted the Correspondence Course. One priest of the Helena Diocese who conducted a class of seventy-two pupils, replied that he had no alterations or improvements to suggest. A prominent priest of another diocese, the Rev. Edwin V. O'Hara, LL.D., President of the Rural Life Bureau, Social Action Department, National Catholic Welfare Council, also conducted a large Correspondence class. Upon the completion of the First Communion Correspondence Course, given to fifty families of his district, he reported that the plan worked out well and that many favorable comments on the course had come to him from the families themselves. The writer has personally examined papers sent in from various districts and was much gratified with the replies of the children.

The First Communion Course, besides helping the children and their parents, has the further advantage of giving the country pastor an opportunity of keeping in contact with the remotest families of his parish. May the spread of the Catechism Correspondence Course lessen the leakage which the Church experiences in rural districts through lack of instruction in Christian doctrine!

VICTOR DAY.

Helena, Montana.

DIOCESAN AND PARISH DUPLICATION.

In the July REVIEW I called attention to a sore spot in the human side of the Church, which certainly should be healed for a healthy functioning of some of the organs in the Catholic body of this country. I pointed out that one-fourth of the Catholic population of the United States shoulders a burden

which should be divided among the four-fourths. It is the burden of caring for religious works which might be classed as extra-parish, including Home and Foreign Missions, diocesan institutions, and movements for the benefit of Catholics nationally. In an effort to trace effect to cause, I pretended to locate the trouble in the inadequate distribution of Catholic literature, particularly that of the instructive and mission character.

Those who pray best usually pay best, and only those who become enthused over the great religious works of the Church universal, over the conversion of the non-Catholic at home, and of the heathen abroad, will lend money assistance toward the furtherance of the same. But if Catholic literature calculated to arouse such enthusiasm only reaches one-fourth of the Catholic body, how can we expect generous assistance from the other three-fourths? The twenty-five per cent will continue to be imposed on until the seventy-five per cent is reached by the Catholic press.

The Catholic Church certainly has a better talking point than any of the Protestant sects in every appeal she makes to the people. How is it then, that Protestants outdo us, raise so much more money, and procure so many more workers for similar enterprises? The question is not answered by saying that Protestants have greater wealth; our greater numbers should more than compensate for that. There are three Catholics to one Methodist, three to one Baptist, ten to one Presbyterian, fifteen to one Episcopalian, yet each of these sects in our country raises more money for Home and Foreign Missions than the Catholic body does. There are 200 Catholics to one Seventh Day Adventist (and they are mostly poor), yet the latter sect raises more money for Missions than we do. The key to the correct solution of the problem is *better organization and a more systematic gathering of funds.* "The children of the world" direct temporalities in the Protestant churches, and "they are wiser," for that work, than "the children of light". They meet modern problems with modern business methods, for which organization is the very first step.

John D. Rockefeller declared, a few years ago, that the Catholic clergy understand how to make a dollar go farther than other trustees of the people's money, and I believe he

spoke the truth. Catholic bishops and Catholic priests will accomplish more with a given sum of money in supporting institutions already established than most business men would. But is our system in establishing institutions as keen as is our economy in operating them?

While an orphan asylum is not the best kind of an institution for the proper rearing of children, all are agreed that it is a necessity. But is it necessary to have two or more orphanages in every diocese? Were it not wiser and more economical to found one or two big institutions for girls, and another one or two for boys in every archdiocese, according to the strength of the Catholic population? If the cost of erecting these institutions were shared by all Catholics in the ecclesiastical province and the expense of maintaining them were borne, pro rata, by all the dioceses patronizing them, would not the burden be much lighter for each, and could not the children be trained better for the battle of life? Let us take, for example, the Province of Cincinnati, in which there are eleven dioceses. According to the latest edition of the *Catholic Directory*, there are 33 orphan asylums, with an average enrollment of 133 children, in the Cincinnati province. Would not four asylums be ample? Were there only four, would not eight chaplains suffice instead of 33; 100 nuns instead of possibly 300; four laundries instead of 33; four heating plants instead of 33; eight or twelve janitors instead of 60? Think of the benefit of reducing 33 schools to four; 33 residences for chaplains and that many for sisters, to four each. What a saving would result in fuel, in repairs, in insurance, etc.! In fact, as I ponder over the subject in my mind, it occurs to me that it would be cheaper for small dioceses to send their orphans to college than to build and maintain institutions in which only a small number of boys and girls are cared for. Let us suppose that to-day a bishop were to erect a modern orphanage, with its laundry, chapel, Sisters' house, Chaplain's residence, for 100 children, at a cost of $250,000. Interest on this sum of money at six per cent would represent $150.00 per child. Maintenance cost would probably represent another $150.00. Were it not better to spend this $300.00 to send the children to one of our many boarding schools?

But if all the dioceses within an ecclesiastical province pooled efforts and money, the provincial orphan asylums (which it were better to call by another name), would themselves be the boarding-schools in which the children could be kept until they should have finished high school, and in which special attention could be given to vocational training, so that when they went out from the orphanage they would be equipped to earn their own livelihood, and would be lastingly grateful to the Church, which had interested herself so much in their welfare.

In small institutions it is customary to keep the orphan boy and girl only until they have completed the elementary grades. They are then returned to their relatives, or are committed to strangers, after having been thoroughly isolated, after having been reared in a quite unnatural manner, after having seen practically nothing of the world. They are still too young to know how to use their liberty, and they more frequently abuse it. They are too young to appreciate what the Church has done for them, and they are more prone to remember their confinement and to freely criticize the policy of the orphanage. It seems to be quite commonly agreed that more orphans apostatize than persevere. Surely better returns should come from the expenditure of so much money and care.

So much on the subject of diocesan economy. In accordance with the same logic there should be less duplication of social centers and schools, particularly high schools in the same community. If the Catholic Church transcends the boundaries of nationalism, it certainly transcends those of parochialism. One or two social centers in the average city would have a character more truly Catholic than a dozen or twenty parish gymnasia and recreational centers. The many structures not only cost considerable money, but not one is patronized by sufficient numbers to warrant the outlay and the worry, and the care of upkeep. Our young people take much greater interest in athletics or in attending social functions when the attendance is large.

Nine out of ten pastors will agree that they have been disappointed at the patronage of a hall or gymnasium erected at great expense, for the young men and women. Whether a pastor hopes to foster a closer parish family life, or to be

personally in closer touch with his young people, the fact is that he does not accomplish either—and theories should give way to facts. The young people insist on going where the interest is keener and the games livelier. If pooled, the amount of money expended in several parish lycea would build a center that would do credit to the Catholic community, and take our young people away from the Y. M. C. A.

It is quite natural that pastors should want their own parish grade schools, but only very large parishes should operate separate high schools in the same city. In the first place, most Sisterhoods do not teach boys through a four-year high school course, and it is impossible to procure Brothers for several high schools in one city, though it were possible to get Brothers to take charge of one high school for boys where five or ten parishes would jointly erect and maintain the school.

Economy, both from the point of view of teachers and money, calls for a discontinuance of needless duplication and of puny effort. If we do not begin to centralize more, the Church will soon face a serious problem in this country—the problem of securing teachers for new schools. Even now the pastor finds it easier to build a school than to get Sisters to take charge of it.

The reflections made in this communication to the REVIEW are not intended in the spirit of criticism, but as suggestions worthy of consideration in the light of modern progress and of modern business economy.

J. F. NOLL.

Huntington, Indiana.

MARYKNOLL MISSION LETTERS. XXXVI.

TO A STUDENT.

Needless to say, I like the serious strain in your letters, especially your last formidable epistle. As I remember my seminary days, I was much given to theorizing. It is good. It has its advantages, but one must be careful not to take oneself too seriously—as though the solution of all the momentous questions of life, and especially those in which he is principally concerned, had been waiting for his entrance into the world for their final solution. Their solution is largely a

matter of faith and depends upon Faith, so much so that the simplest unlettered Christian, who sincerely believes the teachings of the Church, is about as well off as his better educated brethren. This is only as it should be, for our Lord never laid stress on education or superior intelligence, and taught that in the sight of the Heavenly Father every soul is equally precious. The world managed to get along for many generations before we put in an appearance, and will manage to get along after we are gone, somehow. In the past and in the future it will be agitated with the perennial questions, and only those whose principles are based on Faith will ever have a satisfactory solution. This solution is ultimately the logical consequence of our beliefs and depends little, if at all, upon our personal and individual cerebrations. It is good that it is so, for otherwise most of us would come to the grave without reaching truth, even subjectively certain.

You speak of establishing traditions which may act both as beacon-light and inspiration for our future confrères. Traditions are not nearly so important in my estimation as that each one do his present duty. Traditions are not established; they grow. They grow out of the lives and thoughts and words and deeds of those who have gone before. To a great extent perhaps they receive their determination and rough delineation from the founder and his early associates, as in the case of St. Ignatius and the Society of Jesus. St. Ignatius probably thought a good deal about traditions, though to my mind not as much as he did about the principles of his institute, which principles spontaneously gave rise to corresponding traditions. I hardly think that St. Francis Xavier, and the other shining lights of the early days of the Society of Jesus, bothered their heads about the future, that is, as far as traditions went. I think that all their energy was spent in living thoroughly up to their principles, and that concerning the traditions which they established they were entirely unconscious.

Shall I set myself on a pedestal simply that they may have me to look back upon and imitate? I don't think this is Christian at all! I shall try to live the principles of the Society with my gaze fixed only on the laboring, much-misunderstood, yet patient Christ, with no thought of the future

except to do my full duty and save my soul. Incidentally, if I have done this, I shall be an embodiment perhaps of the principles and traditions of the Society, as St. Francis was for the Jesuits. Only Superiors can consciously work toward the formation of traditions, and for others to do so would be, to my mind, but subtile conceit.

The only safe foundation for the future is in distrust of self and humble-mindedness, and this will of itself when linked with the principles of the C. F. M. S. bud forth into the finest traditions that could be wished for.

You ask, how does the spirit of poverty, chastity, and obedience as mentioned in our Propositum compare with the religious vows, in the light of my experience so far? I know, unfortunately, too little of the "religious vows" side on this side of the water. My experience in America, however, has made me feel that the glory of the "vows" can be in the "name" without the spirit; and, on the other hand, I have found the "spirit" beautifully illustrated in those who had not the "name".

The French missioners I have met over here have the "fact" as well as the "spirit", though not the name; and though it is deplorable from the viewpoint of propagating the Faith, spiritually such poverty and simplicity of life are deeply edifying.

Everything depends in the last analysis on the man. Many religious are worldly and many seculars are in spirit religious. *Non mutat mores coeli mutatio*, and the habit does not make the monk. If we live the spirit of poverty, we shall have the reward of poverty; and if we live it more than the monk, we shall have a greater reward than he, though we haven't taken the vow. The question of the superiority of the religious over the secular clergy as defined by the Church is in the abstract.

FREDERICK DIETZ, A.F.M.

Tungchan, China.

THE STIPEND FOR A MASS WITH INVALID MATTER OF CONSECRATION.

Qu. For several months A. offered daily Mass for special intentions (for which he received regular stipends) before discovering that the wine used by him was not "vinum de vite". As he had been in good faith and the sacrifice of the Body and Blood of Christ had been offered in the valid consecration of the bread, is there any obligation on A's part to make good the intentions by repeating the Masses in order to satisfy the obligation incurred by accepting the stipends?

Resp. The priest, in accepting a stipend for a special intention determined by the giver, assumes the obligation of celebrating the Holy Sacrifice of the Mass. According to the interpretation of the great majority of theologians the Mass consists essentially in the consecration of the twofold species (bread and wine). They base this interpretation on three reasons: first, that Christ thus instituted the Holy Sacrifice at the Last Supper, and bade His apostles to do the same; secondly, because the death of Christ, that is to say the ultimate shedding of His Blood, is expressly represented in the twofold consecration; thirdly, Christ's priesthood in the offering of the Holy Sacrifice is typified by the action of Melchisedech (Gen. 14: 18; Ps. 109: 4; Hebr. 5, etc.) who offered bread and wine. Whence it follows, theoretically at least, that he who engages to say Mass in return for a given stipend is obliged to perform the twofold act of valid consecration.

St. Alphonsus (Lib. III, n. 205), who follows this teaching, adds however the opinion that "contrariam sententiam non carere probabilitate"; and Cappello (*Tract. Canonico-Moralis de Sacramentis*, Vol. I, n. 560) recently writes (1921): "eam (sententiam) improbabilem dicere non audemus".

This latter judgment would under certain conditions excuse a celebrant, who in good faith had offered matter (of one species) which was subsequently found to have been invalid, from the obligation of making restitution. Not only the probability (*aliqualiter*) that the essential element of the Sacrifice has been offered, but the fact that the official representative of divine worship and impetratory prayer has made his appeal to God in conformity with the wish of the person who gave the

stipend, establishes the presumption that God has graciously accepted the act. For it is not the Mass itself for which the stipend is offered, but the prayerful intention of the official minister who celebrates the Divine Mysteries. Hence in the case of a priest who is ill and poor, or of one who may have serious scruples and difficulty in repeating the Masses, we should without hesitation declare him free from any obligation to repeat them.

On the other hand, since the Holy See has in similar cases undertaken to act as responsible absolvent by remitting such obligation, it would be advisable, in cases where the Masses celebrated are numerous, to apply to Rome (through the Ordinary) for a dispensation. The responsibility for the use of valid matter in the Holy Sacrifice rests mainly on the Ordinary, and moral certitude on the subject should be clearly established through the canonical visitation.

USE OF THE VERNACULAR IN LITURGICAL FUNCTIONS.

Qu. The *Priest's New Ritual* compiled by the Rev. Paul Griffith and approved by the late Cardinal Gibbons (April, 1901) gives the English translation of the prayers in the ceremonial of Christian burial aside of the Latin text. Is this practice permissible? Some authors cite the decisions of the Sacred Congregation of Rites forbidding the use of the vernacular in administering Baptism, where it seems a necessity at least in the parts addressed to the sponsors. The new Code of Canon Law prescribes the use of Latin for the Mass liturgy but says nothing of the language to be used in administering the sacraments and other ceremonies.

Resp. The new Code of Canon Law confirms former rules in regard to the literal performance of the rites and ceremonies as laid down in the Roman Ritual. These rites and ceremonies are given in the Latin language, as a medium of unity by which the historic traditions from the days of the Apostles are maintained, since by such means the reverence for the sacramental institutions is preserved in the Church. The principle underlying and enforcing the unity of discipline in the liturgy must not prevent us from aptly interpreting the rites and ceremonies of sacramental worship either to the faithful or to the outsider who reverently attends them. Generally our people are in-

structed through the Catechism of Christian doctrine, so as to understand what the liturgy signifies, even when performed with the accompaniment of prayers and blessings uttered in Latin. But sometimes, and especially in missionary countries where English is used rather than the Romance languages, some interpretation becomes necessary in immediate conjunction with the service. Hence the desirability of a vernacular translation.

The disciplinary authorities of the Catholic Church recognize this need. The Sacred Congregation, while it maintains the obligation of adhering to the formulas of a typical Ritual approved by it, has made frequent authoritative concessions which plainly indicate that this observance is not to prevent or lessen the understanding of the rites and ceremonies, so as to insure their effect. The decrees cited by theologians and found in such collections as Gardellini's *Decreta authentica S. R. C.* (12 Sept., 1847 [should read 1857] and 31 Aug., 1867) were probably meant to answer local circumstances. At all events they are not found in the last authentic edition of the *Decreta authentica* of the S. Congregation, and hence have no general binding force. On the other hand the vernacular form of interrogations at Baptism has been approved; and this even to the exclusion of the Latin forms so to avoid confusion and delay, in recent decisions made for dioceses in Germany and France (Lincien. 28 July, 1891; and Paris, 12 Sept., 1891). In parts of the former Austrian dioceses, where the Palaeo-Slavic tongue has been authorized in the liturgy, but where Latin also is in use, the faithful may call for the administration in either tongue in all the sacraments. "In ipsis paroeciis, ubi viget linguae palaeoslavicae privilegium, si quis fidelis ostenderit se cupere aut velle ut Baptismus vel Sacramenta caetera sibi suisve administrentur secundum Rituale Romanum latinum, et quidem publice, eademque lingua habeantur rituales Preces in sepultura mortuorum, huic desiderio aut voluntati districte prohibentur sacerdotes ullo pacto obsistere". (*Decret. auth.* 4196 n. XI). All this indicates that the precepts of unity of discipline in liturgy and of practical utility in the application of ritual must guide the priest in his sacramental ministry. The manner of this application is pointed out and regulated by the bishop. Hence in many officially approved rituals we find the vernacular translation alongside the typical Latin text for

pastoral use. Cardinal Gibbons used this privilege of the Ordinary to sanction the edition of the Baltimore Ritual. In many dioceses of Europe the same practice prevails and extends to the ministry of other functions besides sacraments and funerals.

The question of the desirability of uniform practice in the United States on this point has been very fully discussed in the ECCLESIASTICAL REVIEW (Vols. 40 and 41; cf. *General Index*).

RAISING MONEY FOR CHURCH AND SCHOOL PURPOSES.

To the Editor, THE ECCLESIASTICAL REVIEW.

During the past months several writers have given their personal opinions on the pros and cons of raising money for church and school purposes. Some of them have been rather unfair in their criticisms of brother priests who are undoubtedly striving by every legitimate means available to pay off the debt on a church or to build a school. I have not yet met the priest who spends his time in devising money-raising methods for the mere pleasure of the thing. Most of the priests in the United States, I venture to say, abhor such work and rejoice when they have cleared the parish property of financial encumbrances. Collecting money no doubt at times interferes with a priest's more important work, but being a present necessity it must be accounted to the credit of those who do it. Hence praise rather than criticism should be their portion from bishop or brother priest and people.

Nevertheless I believe that a great deal more could be accomplished in the way of raising money for church needs if we priests exercised greater personal sacrifice, instead of spending our chief efforts on "drives" and exhortations to contribute generously at all seasons of the year. I had a visit some time ago from an elderly priest located in a distant diocese of the Middle West. He expressed his admiration of our new church and house, which latter is modern in every respect. He asked the cost of everything, and then sighed, saying that he would like to have a home like it but that he knew his parish could not afford the expense. I felt sorry for my guest, until, at supper, he began to tell me of his

travels, his vacations, his insurance policies, and the personal gifts he had received from admiring friends, adding in a ruminating sort of way that, if necessary, he could retire to-morrow and support himself and his sister comfortably until they should be called to their reward.

I thought to myself, though I did not say it, that if this dear priest of over sixty had made a few sacrifices himself, his parish would probably be in a more prosperous condition than his doleful description of it had led me to believe. No doubt what he spent was legitimate wage, but then we are not reputed to be hirelings merely, even of a respectable sort; and a pastor who gives of his earnings what he as a man of the world might spend in securing a good berth in old age, is likely to find imitators in his flock.

PAROCHUS SUBURBANUS.

THE PROFIT OF MASSES.

Qu. In a discussion among clerical brethren, some one maintained that it was more profitable to the souls in Purgatory to have three low Masses said in their behalf than one high Mass; others held the contrary. Sometimes an offering is made for the Poor Souls with the designation, "Please, Father, offer Mass for my deceased family", leaving it to the priest to determine the manner. Again he may be asked to sing a Mass, but finds it impossible owing to the lack of a choir. Could he substitute three low Masses instead, or *vice versa?*

Resp. The Holy Sacrifice of the Mass aids the souls in Purgatory in two ways. Its effects flow in the first place *ex opere operato*, as theologians say; which means that the priceless value and infallible virtue of the oblation of Christ who died for us on the Cross, repeated in an unbloody manner in the Mass, can remit sin and its penalty. But since the application of this priceless virtue depends also on the receptive condition of those for whom it is intended, and on the disposition of those by whom it is applied, it is impossible for us to determine to what actual extent the virtue of a Mass, whether low or high in its ceremonial, will benefit the individual soul for whom it is being offered. It depends then in the second place on the disposition of the priest who makes the application, and

on the condition of the soul detained for purification in Purgatory, or, as theologians say, *ex opere operantis*. As in physical remedies the healing power is dependent not merely on the medicine itself but on the manner and skill of the physician who orders it, and on the responsive power of the patient's constitution, so in spiritual remedies ordained by God for the purification of the soul. It follows that a comparison of the value of Masses, based on numerical or ceremonial estimates, is futile.

THE NEW FACULTIES GRANTED TO OUR BISHOPS.

In the June issue of the REVIEW (pp. 630-631) we published a summary of the Faculties issued under the title *Formula III*, by the S. Congregation of Consistory (17 March, 1922) for the benefit of Ordinaries in the United States. We there stated: "among the concessions of an immediately practical and general application which the Ordinaries are free to grant we mention the following," etc. This phrase has led to misapprehension, as if the said Faculties could be exercised without further formality by individual Bishops in their respective dioceses, whereas the preamble of the document detailing the Faculties requires that the Ordinary make application to the respective Congregations in Rome for permission to use the said privileges. The introductory words of the document plainly indicate the obligation of complying with this formality—"eo anno quo relatio dioecesana fieri debet . . . possunt a respectivis SS. Congregationibus facultates . . . impetrare," and "pro prima vice memoratas facultates impetrare poterunt etiam extra tempus praescriptum".

Formerly similar Faculties were granted by Rome to the entire body of Bishops in the United States without such restriction. The present reservation indicates a twofold purpose. First of all it denotes the general aim of the Holy See to make the common Law of the Church effective by limiting exceptions to it to places where these are demanded by local and special missionary or parochial conditions. In the United States these conditions vary greatly in different parts of the country. In the Eastern States generally, where prosperous and well organized communities make the exercise of the ecclesiastical pre-

scriptions and regular parochial service possible, certain exceptional Faculties hitherto allowed as being required in a missionary district are no longer necessary for the performance of the pastoral functions according to the general laws of the Church. Indeed the use of such exceptional Faculties is a hindrance to regular discipline and uniform ecclesiastical administration. Some Ordinaries will therefore have no call to request certain Faculties specified in the list. In other parts of the Union the local need still demands the application of missionary methods in the exercise of the pastoral functions so as to call for the particular Faculties suggested in Formula III.

Besides this reservation by which apparently certain Faculties are granted to some bishops and not to others who do not require them, the Consistorial Congregation refrains from an outright concession of Faculties in order to keep the applicants for Faculties within the jurisdiction of the particular Congregations which issue special Faculties in their respective departments. By this means the Holy See is enabled to keep a proper survey of the various disciplinary, liturgical, and religious conditions on which future legislation and the use of privileges, etc. are based.

For similar reasons the interpretation also of doubts regarding the application of the above mentioned Faculties under varying circumstances is to be made by the respective Commissions and Congregations.

THE INTENTION IN THE MISSA PRO PACE AT FORTY HOURS' DEVOTION.

Qu. May the Missa pro Pace at Forty Hours' Devotion be said according to the intention of the celebrant? Does not the Mass itself define the intention?

Resp. The intention of the Church defines the rite and general application of the Mass. This is distinct from the personal intention, which the celebrant is free to determine as he wishes, receiving a stipend for the same unless positive law forbids, as in the case of the Missa parochialis.

Criticisms and Notes.

THEOLOGIAE MORALIS PRINCIPIA, RESPONSA, CONSILIA. Arthurus Vermeersch, e S.I. Tomus I: Theologia Fundamentalis. Universita Gregoriana, Roma. 1922. Pp. xv—456.

CHRISTIAN SPIRITUALITY. From the Time of Our Lord till the Dawn of the Middle Ages. By the Rev. P. Pourrat, Supérieur du Grand Séminaire de Lyon. Translated by W. H. Mitchell and S. P. Jacques. P. J. Kenedy & Sons, New York. 1922. Pp. x—312.

Two mutually complementary contributions to "sacred doctrine". The first elaborates the principles of Fundamental Moral Theology; develops them not only to the point where the body of conclusions constituting that branch of the *sacra doctrina* is usually supposed to have attained its specific form; but until they flower and in a measure mature in the higher growth of Ascetic or "Spiritual" Theology. The second work may be said to supplement this higher development by summarizing the results of research into the history of Spiritual Theology during the pre-medieval centuries of the Christian life. Each of the two works is therefore an original contribution to the religious discipline whereof it treats. Not that it innovates on the traditional system with which it is concerned, but that it approaches its subject with a new spirit, a new method, and brings to that system a notable wealth of teaching.

Father Vermeersch is probably known to priests and students of theology through a number of important publications, particularly his *Quaestiones de Jure* and his treatise *De Castitate,* reviews of which have previously appeared in these pages. The present tractate is the first portion of an integral course of Moral Theology which is planned to comprise four volumes. The author brings to his work, as was said above, a new spirit. He realizes that the writer of a text book of Moral should not simply summarize the teachings of the great masters of the past or develop and apply them to the general problems and situations or "cases" of the moral life; he should develop those teachings more and more. He should bravely confront *fidentiore animo et generosiore labore* the new problems, psychological, social, political, industrial, with which our age is so sorely harassed, to find if possible practical solutions—"ut practicae normae vere sint ad usum nostrorum aequalium redactae" (p. 37). Every age has had its special moral problems, arising from its peculiar physical, political and social, moral and religious environment.

The present age is perplexed with moral issues that seem to be more intricate and complicated than those with which any former

generation was troubled. Consequently the spiritual leaders, the theologian, the teacher of morals, are burdened with a weightier responsibility than were their predecessors. While the concrete exemplification of this spirit will be doubtless manifested principally in the forthcoming portions of the present work, wherein the specific problems are to be discussed at length, nevertheless the portion at hand, though dealing only with the general principles common to all moral life, furnishes several interesting illustrations in connexion with the treatment of psycho-physical disorders.

The subject matter of Fundamental Moral is the moral agent (man "elevated and repaired"); his "human acts" (liberty, the impediments thereto, morality, imputability, mind); the norms thereof (laws and conscience); the abuse of liberty (sin). These topics are treated in six tracts which are preceded by an exposition of the general subject and a brief survey of the history of Moral Theology. A distinctive feature of the survey is its indication of the special moral problems peculiar to the successive ages of Christian history with which moral science runs parallel.

Another special feature of the work is the ampler development it gives to moral principles. Moral Theology as generally conceived is a quasi-medicinal science. It treats of the diseases and disorders of the soul. It is the philosophy (based of course on revealed principles) of sin. As Father Vermeersch conceives it, it should go farther. It should be more positive. It should treat of moral health, of spiritual hygiene. It should apply its principles to the cultivation of the virtues. This means that it should include at least some of the truths and practical rules generally comprised in Ascetical Theology. This inclusion of spiritual therapy will doubtless be welcomed by confessors and directors, as it furnishes many a salutary thought and practical suggestion for the delicate work of guiding souls to a higher life.

It is on this field where Moral develops into "Spiritual Theology", that the companion book in title above comes in with its wealth of precious doctrine.

Before passing away from the manual of Moral, however, a few words should be said about its method. Jesuit writers are universally admitted to be past masters in the *ars docendi*. Father Vermeersch in the present work exemplifies the finest results of the training imparted by the *Ratio Studiorum:* the intellectual drill-book of Loyola's Company. Nothing could be more thoroughly didactic than his method of expounding moral principles. It is the perfect *ars docendi in actu secundo*. After the whole subject has been analyzed in the large, the resulting members are thoroughly dissected with masterly precision, rigidly logical order, and wonderful clarity.

Each member, every chapter, is followed by a *summarium* wherein is resumed a synthesis of the details previously given. These summaries are constructed with masterly skill. They are not outlines or skeletons. They are organic structures alive with the vitality they draw from the principles from which they are born. They are not so much the preceding teachings summed up, as a replica of them in a smaller organism. Add to this perfect methodology a skilful employment of typographical devices, an analytical table of contents, and a fairly complete topical index, and nothing is lacking to constitute a model scholastic manual — in the dual sense of the latter appellation.

The literature of Spiritual Theology (comprising under the latter term both Ascetical and Mystical Theology) is, as everyone knows, immense; for it embraces not only the goodly store of more or less "scientific" expositions of the spiritual life, but also the countless more discursive and popular books on spiritual doctrine and practice—the literature of spiritual reading. But there is no single work which attempts to do what is so excellently accomplished in the book above on *Christian Spirituality*. The work is original in the sense that it deals with its theme at once historically and practically. Treating the history, it at the same time brings out the whole practical meaning and value of Christian spirituality.

The present volume is only a third part of the entire work. It carries the history of its subject up to the dawn of the Middle Ages. The second volume will set forth the teaching from St. Bernard to St. Francis de Sales; and the third from the latter authority on to the present day.

Following the chronological order, the author's program includes first an outline of the spiritual doctrine of the New Testament; then that of the Apostolic and post-Apostolic Fathers (a special treatment of the eccentricities of early Christian asceticism being inserted). Then comes the spiritual teaching of the monks of the fourth and fifth centuries. Next we are told of the Pelagian controversies which had a marked influence on asceticism and occasioned in some measure the spirituality of St. Augustine. The doctrine of the latter is given at length. The mystical theology of Dionysius, the so-called Areopagite, is briefly summed up. The spiritual influences exerted by the Christological controversies of the fifth and sixth centuries, particularly through the intensified *cultus* of the Blessed Eucharist and of the Mother of God; the ascetical effects of monasticism as organized and active through the Rule of St. Benedict in the West and under the development of the monastic life in the East, especially through hagiographical writings and the prominent spiritual writers from the sixth to the tenth century, are followed.

generation was troubled. Consequently the spiritual leaders, the theologian, the teacher of morals, are burdened with a weightier responsibility than were their predecessors. While the concrete exemplification of this spirit will be doubtless manifested principally in the forthcoming portions of the present work, wherein the specific problems are to be discussed at length, nevertheless the portion at hand, though dealing only with the general principles common to all moral life, furnishes several interesting illustrations in connexion with the treatment of psycho-physical disorders.

The subject matter of Fundamental Moral is the moral agent (man "elevated and repaired"); his "human acts" (liberty, the impediments thereto, morality, imputability, mind); the norms thereof (laws and conscience); the abuse of liberty (sin). These topics are treated in six tracts which are preceded by an exposition of the general subject and a brief survey of the history of Moral Theology. A distinctive feature of the survey is its indication of the special moral problems peculiar to the successive ages of Christian history with which moral science runs parallel.

Another special feature of the work is the ampler development it gives to moral principles. Moral Theology as generally conceived is a quasi-medicinal science. It treats of the diseases and disorders of the soul. It is the philosophy (based of course on revealed principles) of sin. As Father Vermeersch conceives it, it should go farther. It should be more positive. It should treat of moral health, of spiritual hygiene. It should apply its principles to the cultivation of the virtues. This means that it should include at least some of the truths and practical rules generally comprised in Ascetical Theology. This inclusion of spiritual therapy will doubtless be welcomed by confessors and directors, as it furnishes many a salutary thought and practical suggestion for the delicate work of guiding souls to a higher life.

It is on this field where Moral develops into "Spiritual Theology", that the companion book in title above comes in with its wealth of precious doctrine.

Before passing away from the manual of Moral, however, a few words should be said about its method. Jesuit writers are universally admitted to be past masters in the *ars docendi*. Father Vermeersch in the present work exemplifies the finest results of the training imparted by the *Ratio Studiorum:* the intellectual drill-book of Loyola's Company. Nothing could be more thoroughly didactic than his method of expounding moral principles. It is the perfect *ars docendi in actu secundo*. After the whole subject has been analyzed in the large, the resulting members are thoroughly dissected with masterly precision, rigidly logical order, and wonderful clarity.

Each member, every chapter, is followed by a *summarium* wherein is resumed a synthesis of the details previously given. These summaries are constructed with masterly skill. They are not outlines or skeletons. They are organic structures alive with the vitality they draw from the principles from which they are born. They are not so much the preceding teachings summed up, as a replica of them in a smaller organism. Add to this perfect methodology a skilful employment of typographical devices, an analytical table of contents, and a fairly complete topical index, and nothing is lacking to constitute a model scholastic manual — in the dual sense of the latter appellation.

The literature of Spiritual Theology (comprising under the latter term both Ascetical and Mystical Theology) is, as everyone knows, immense; for it embraces not only the goodly store of more or less "scientific" expositions of the spiritual life, but also the countless more discursive and popular books on spiritual doctrine and practice—the literature of spiritual reading. But there is no single work which attempts to do what is so excellently accomplished in the book above on *Christian Spirituality*. The work is original in the sense that it deals with its theme at once historically and practically. Treating the history, it at the same time brings out the whole practical meaning and value of Christian spirituality.

The present volume is only a third part of the entire work. It carries the history of its subject up to the dawn of the Middle Ages. The second volume will set forth the teaching from St. Bernard to St. Francis de Sales; and the third from the latter authority on to the present day.

Following the chronological order, the author's program includes first an outline of the spiritual doctrine of the New Testament; then that of the Apostolic and post-Apostolic Fathers (a special treatment of the eccentricities of early Christian asceticism being inserted). Then comes the spiritual teaching of the monks of the fourth and fifth centuries. Next we are told of the Pelagian controversies which had a marked influence on asceticism and occasioned in some measure the spirituality of St. Augustine. The doctrine of the latter is given at length. The mystical theology of Dionysius, the so-called Areopagite, is briefly summed up. The spiritual influences exerted by the Christological controversies of the fifth and sixth centuries, particularly through the intensified *cultus* of the Blessed Eucharist and of the Mother of God; the ascetical effects of monasticism as organized and active through the Rule of St. Benedict in the West and under the development of the monastic life in the East, especially through hagiographical writings and the prominent spiritual writers from the sixth to the tenth century, are followed.

These outstanding aspects of the subject are presented in a method whereof insight, precision, lucidity, and erudition are almost equally noteworthy features. The material is gathered from first-hand sources, chapter and verse being indicated in every case. This thorough documentation lends to the work its claim to be ranked as *un livre d'erudition* no less than edification. Much of the teaching of the masters had of course to be summarized rather than given *in extenso*. Numerous quotations, however, are furnished, thus making the book what the author calls a sort of *Enchiridion Spirituale* for readers who are unable to refer to the originals; while the copious textual references may serve to stimulate the more fortunately circumstanced student to seek the fountain-head.

HISTOIRE DE L'EGLISE DANS L'OUEST CANADIEN. Du Lac Superieur au Pacifique. 1659-1915. Par le R. P. Morice, O.M.I. Avec de nombreuses illustrations. Vol. I. Granger Frères, Montréal. 1921. Pp. liii—404.

The original edition of this scholarly work on the History of the Church in Western Canada was issued about twelve years ago in two volumes. It appeared first in an English dress, though subsequently a French version was published in three volumes. The use of the former language was based on the fact that the English people in Canada had imbibed certain false ideas concerning several important events in the history of the Western country—notably in regard to the Riel uprising, the Catholic school question, and the antecedence of French missionary activities. The English edition of the work went far to dispel the errors on these points where they were most prevalent.

The present French edition is to be almost doubled in compass, four goodly volumes (the first of which is before us) being planned for its definitive form.

As a review of the original edition appeared in these pages, it may suffice to indicate here the principal items of improvement in the actual status and program of the work.

1. The present edition covers an additional decade of Western Canadian history (1905-1915); a brief span in itself, but crowded with important happenings in a country which is still in its pioneer stage of development.

2. Of special interest both to the general reader and the ethnologist are the author's notes on the aborigines.

3. Considerable fresh information regarding the Missions in the Far North has been gathered by the author from hitherto unpublished letters of the French apostles in those frozen regions.

4. Important additions have been made to the chapters dealing with the uprisings in Saskatchewan and elsewhere.

5. The school question in Manitoba has been more fully discussed in the light of original sources.

6. The part played by the Church in the colonization of Western Canada has been thoroughly investigated and fully presented.

7. Though the work is formally a history of the Church in those regions, quite a number of events in the secular development of them are here either treated for the first time and the corrective of certain widely-spread errors supplied.

8. Special attention has been paid in the present edition to the history of the parochial organization of the Church in the region. Details of some sixty new parishes are furnished.

9. Particular care has been given to the documentation of the work. An historical essay or a discursive narrative may afford to dispense with documentary references. But a serious work of research should be fortified with data that enable the student to reach the sources whence the writer has drawn his account of the events narrated. The present work leaves nothing to be desired in this respect. Chapter and verse for every important statement are conscientiously indicated *in situ.*

10. Not the least noteworthy feature of the work is the illustrative apparatus. This comprises a large number of interesting photographs and facsimiles of documents. The present volume contains but one map. The volume to come will, it may be hoped, be more fully supplied. There is a table of contents but no index. Probably the latter desideratum is reserved for the concluding volume.

We may not terminate our notice of the work without saying a word in praise of its literary merits. Though a work of erudition, the narration carries its wealth of facts so easily and gracefully that whoso runs may both pleasantly and profitably read—a process which is also facilitated by the attractive make-up of the volume.

HYMNS OF THE GREEK CHURCH. Translated by the Rev. G. R. Woodward, M.A. Society for Promoting Christian Knowledge, London; The Macmillan Co., New York and Toronto. 1922.

Ecclesiastical students of Greek Church hymnody find specimens of translations in Chatfield's *Hymns of Earliest Greek Christian Poets,* in Neale's *Hymns of the Eastern Church;* also excellent interpretations in Pitra's *Spicilegium Solesmense* and *Hymnographie de l'Eglise Greque,* as well as in earlier Latin versions. But it is to the Society for Promoting Christian Knowledge that we are indebted

for a continuous presentation of the sequences in the *Acolouthia* or Divine Office of the Greek Church. Dr. Woodward gives us, in parallel column with the Greek text taken from the Menaia and the Great Horologion, an English version of seventy-three hymns, following the Greek calendar from October to the nineteenth of September embracing the ecclesiastical cycle in the Oriental church service. The collection contains the *troparia* or short hymns which predominate in the Greek canonical office, with the different forms of *apolytikia,* proper to the day, and at the same time dismissal (Ite missa est), with the variations known as *automela,* the invocations, *exaposteilaria,* and the *contakia* which explain the character of the feast and often take the place of the second nocturn in the Roman office. The Greek Canonical Hours are divided differently from the Western liturgy, and contain much more of the hymnal and ejaculatory or responsorial element than the Roman office.

The titles of these hymns are generally those of the feast or saint, sometimes those of the melodies to which they are to be chanted, much like the titles of the Hebrew Psalter. Sometimes the hymn is what is termed a *sticheron,* having the rhythm of an original *troparion,* not of a canon, as in the case of number XIII in honor of "Our sainted Father John Chrysostom, Archbishop of Constantinople", or of the Mother of God, "Theotokon", where the commemoration of St. Romanus martyr, the melodist, is combined as an *exaposteilarion* of the saint and the praise of Mary.

"In songs inspired of God, sweet soul,
Thou madest declaration
Of Christ, and His ineffable
Most Holy Incarnation.
And, blest Romanus, all the Saints
In verse by thee were crowned;
Mid whom melodiously thou
Didst hymn the most renowned,
True Maiden Mother of our God;
With her, good sire all-learned,
Now standing nigh the Trinity
To us thy mind be turned!"

There are hymns for the feast of our Lord, Our Lady, the Apostles, the great saints of the Greek Church, some of whom, like St. Thecla and St. Barbara, have special titles not known to the devotion of the Western Church. There is throughout a quaint reference to historic events which makes these hymns particularly interesting. A study of them might be substituted for much of the pagan Greek poetry cultivated in our college courses of classical and ecclesiastical Greek, since they direct attention also to a phase of the study of Church history which is frequently neglected.

THE REVOLT AGAINST CIVILIZATION. The Menace of the Under Man. By Lothrop Stoddard, A.M., Ph.D. (Harv.). Charles Scribner's Sons, New York. 1922. Pp. 274.

The claim this book has upon the attention of readers of the REVIEW and which accounts for a notice of the work appearing in these pages is the diagnosis it offers of the universal disorder from which the world of to-day is suffering and to which therefore the clergy, the divinely appointed leaders of men, should be thoroughly alive.

Mr. Stoddard has some of the qualities, though not all, of a "cosmical physician". He has likewise a share of the prophet's vision. He possesses a keen and far-seeing eye for the symptoms of world-wide maladies, and a certain prognostic sense of their tendency and probable consequences. These qualities are, as we have previously seen, reflected in his work on *The Rising Tide of Color*. On the other hand, he is less expert and consequently less to be relied upon in his discernment of the radical causes of the disorders he diagnoses, even as he is less safe in prescribing efficacious remedies. The historical features of his work seem to be in the main justified and true to reality. The philosophy is certainly untrue, unsound, and pernicious.

From sources of information that seem at least to be veridical and trustworthy he portrays the practically universal insurgence of the "under-man" of to-day against authority—authority not only civil and religious, but intellectual, moral, esthetic. The general revolt is, as he ably shows, directed against civilization in all its superphysical constituents and ideals, in all its restraining and refining influences. The Bolshevist octopus is not only crushing the life of Russia; its tentacles are stretching over all the earth and threatening to squeeze out of humanity whatever it contains of spiritual and ideal value; threatening indeed to enfold in its fatal coils not only the civilized nations but even the semi-barbarous hordes of the Eastern and Southern continents. What is most to be feared in this universal revolt is the lack of leadership amongst the defenders of human culture.

What Ralph Cram has so ably set forth in his *Nemesis of Mediocrity*, Mr. Stoddard hardly less convincingly establishes in his chapter on the *Nemesis of the Inferior*. Whatever one may think of the precise value of "the psychological tests" to which the Government experts subjected the 1,700,000 men of the American war-army, the summing up of the averages computed from the experiments certainly afford food for thought. Mr. Stoddard's own reflections are deserving of consideration. The more so that they lead up

to his theory regarding the fundamental cause of the general disorder and likewise to the practical remedy he proposes.

Having before him the table of results—a table which he characterizes as "assuredly depressing"—he goes on to comment: "Probably never before has the relative scarcity of high intelligence been so vividly demonstrated. It strikingly reinforces what biologists and sociologists have long been telling us: that the number of really superior persons is small, and that the great majority of even the most civilized populations are of mediocre or low intelligence—which, be it remembered, neither education nor any other environmental agency can raise." Mr. Stoddard's biological, psychological, and educational theories are here at fault.

He then points out the table's social significance. "Assuming that these 1,700,000 men are a fair sample—this means that the *average* mental age of Americans is only about fourteen; that forty-five millions, or nearly one-half of the whole population, will never (?) develop capacity beyond the stage represented by a normal twelve-year-old child; that only thirteen and one-half million will ever show superior intelligence and that only four and one-half millions can be considered 'talented'" (p. 69).

But Mr. Stoddard gives a yet more alarming prospect for the future. "The overwhelming weight of evidence . . . indicates that the A and B elements [men possessing very superior and superior intelligence] in America are barely reproducing themselves, while the other elements are increasing at rates proportionate to their decreasing intellectual capacity; in other words, that intelligence is to-day being steadily *bred out* [author's italics] of the American population" (p. 69). Here in brief is Mr. Stoddard's theory as to the cause of the universal revolt. Likewise the remedy: Intelligence (intellectual capacity as distinct from acquired knowledge) is purely and entirely hereditary. It is bred in the bone—or rather in the brain. No educational agency can increase it. Now the cause of the great revolt of the under-man is solely biological. The upper men are not proportionately reproducing themselves, while the inferior herd is disproportionately prolific. And who are the supermen? Those who by methods of artificial, intellectual, selection have won out in the evolutionary struggle. Who the under-men? Those who by processes of *natural* selection have won out physically at the sacrifice of intellectuality; brawn has outstripped brain. The universal evil therefore is to be sought in biology.

If we admit Mr. Stoddard's premises, we must accept his conclusion. For if one starts with the idea that man is simply a more fully evolved beast, the logical consequence is that he neither has nor can have a super-material principle of life, a spiritual soul; since a

bestial organism cannot generate a super-bestial intelligence. *Nemo dat quod non habet.* Now this precisely is the author's theory of human origin. Behind civilization's dawn he sees "a vast night of barbarism, of savagery, of bestiality, estimated at half a million years since the ape-man shambled forth from the steaming murk of tropic forests, and, scowling and blinking, raised his eyes to the stars" (p. 1). "When the ape-man emerged from utter animality, he emerged with empty hands and an almost empty head. . . . Slowly the empty hands and heads began to fill. The hand grasped sticks and stones, then the trimmed clubs and chipped flints, then a combination of the twain." Next the hand fashioned clothing, kindled fire, modelled clay into pottery, and so on. The brain did like wonders. Man evolved from bestiality to savagery, thence to barbarism, semi-barbarism, cvilization. But not so with all. Some men lagged behind and remained in the savage stage, to which the large masses of the human race are now reverting—"the lure of the primitive".

Now not only is the author's theory of man's bestial origin philosophically false and biologically unproved and unprovable, but his theory of descent and the heredity of intellectual capacity, though put forth with the greatest assurance of scientific warrant, is, to say the least, extremely doubtful and, it need hardly be added, unverifiable. It rests primarily upon Weissmann's well-known hypothesis of the unbroken transmission of "the germ plasm"—the immortal vehicle whereby ancestral traits are transmitted within the given stock.

Now, as Professor Windle observes, "there is no available evidence in higher forms that there is any setting aside of germinal [as distinct from somatic] substance at the early stages of development of the individual, and all the facts of regeneration are against the theory, as has been pointed out by Hertwig, Weissmann's great opponent". Weissmann's theory has no doubt exercised a great influence on biologists and still seems prepotent with Mr. Stoddard (who, however, may be said to be a philosophical, rather than a scientific, biologist). Biologists "have failed to meet a great deal of criticism which has been directed against them and do not at all hold the favor which they occupied some years ago in scientific circles". The latter fact no one would ever find out from Mr. Stoddard's pages. Therein the germ-plasm theory poses with all the assurance of genuine "science". "The mystery of the life process no longer exists. It has been cleared up [!]. The researches of Weissmann and other modern biologists have revealed the fact [!] that all living beings are due to a continuous stream of *germ-plasm* [author's italics] which has existed ever since life first appeared on earth and

which will continue to exist as long as any life remains" (p. 34). The pages of the present volume are fairly aglow with "science" of such high candle-power as this.

The biological source, therefore, of the present universal assault on civilization is to be found in the transmission of a degenerate species of germ-plasm which in virtue of its highly potential fructiveness in the underworld is steadily and surely overbalancing the high order of germ-plasm which is the transmissional vehicle of superiority in the super-world.

Such being the case, how are the relatively few survivors in the latter group to save our civilization, menaced by the universal revolt? The remedy is fundamentally as plain as is the cause of the trouble. Throw the balance on the other side. Increase the super-men, decrease the under-men. The former will be attained by wisely directed Eugenism; the latter by segregation of the feeble-minded, unfit, the degenerates, and by enlightened methods of birth-control. Mr. Stoddard unfolds the theory and explains the practice of these biological and sociological remedies and preventives with considerable detail. We have no space here to discuss his proposals. Needless to say, they will not commend themselves to the readers of this REVIEW, who hold a philosophy almost antipodally opposite to that which pervades the present book. The author's philosophy is essentially materialistic and, if logically worked out, would furnish the best possible justification for the actual revolt of the primitives against their civilized masters. For if man has no spiritual and therefore no immortal soul (which he cannot have, if he is simply an evolved anthropoid); if there is no future state of unending reward or punishment, then when he grows dissatisfied with his present social environment, the only thing for him to do is to revolt and endeavor to destroy whatever stands in the way of his animal instincts and desires.

Doubtless Mr. Stoddard would not, and indeed could not, admit this conclusion. None the less it is the logical outcome of his philosophy. However, it is obviously not for its philosophy nor its logic that his book has been here reviewed, but simply for its description of the ground-swell of revolt which is now moving through the depths of the human race, the world-wide rebellion of the under-man. Most thinking people are feeling more or less of the tremor, but may not be aware either of its extent, or its intensity, or of the imminent menace it contains. Mr. Stoddard's vivid narrative makes these characters unmistakably clear and plain.

ENGLISH AND AMERICAN PHILOSOPHY SINCE 1800. A Critical Survey. By Arthur Kenyon Rogers. The Macmillan Co., New York. Pp. xiv—468. 1922.

When a Catholic student wants to know about some philosopher, say Geulincx or Jacoby, or some philosophical doctrine or system, say preëstablished harmony or parallelism, he usually applies to Dr. Turner's *Manual* or to the *Catholic Encyclopedia*. Should he be interested in the rise — not to mention the fall — of Philosophy in America, his favorite sources may not supply what he demands. It will interest him then to know that *The History of American Thought* by Woodbridge Reilly, Professor in Vassar College, can help him in his quest, or that the articles in the larger Encyclopedias, such as the *American,* the *New International,* and others, are serviceable. And just now another source of information is offered him in the goodly volume above. As the title announces, English and American Philosophy are treated conjointly in its pages. There is an obvious advantage in such a combination, since, historically, American philosophers, at least of the past generations, have borrowed heavily from English fraternities. Consequently the larger part of the present volume has to do with English, the lesser part with American philosophy.

The book is entitled "a critical survey", the author confessing at the start that "the tracing of historical affiliations and causes has had only a secondary interest for him". The book as a whole he frankly admits is meant to be "propaganda in favor of one particular philosophical attitude as against competing attitudes". And should it be urged that "fewer pages of criticism and more attention to historical and descriptive data would have resulted in a more generally useful volume", the author confesses himself not unwilling to admit the claim, while at the same time contending that frequently the only way to give an intelligible account of a philosophical doctrine, especially if it be of an esoteric sort, is to point out its limitations and obscurities.

What, then, is the viewpoint from which the author makes his estimates? Briefly, it is a position intermediate between sheer empiricism and pure rationalism. The starting-point of our cognitional contact with the world he claims is "belief". Now the fundamental beliefs that are implicated in our normal human interests—that express "the needs of living in a wide and generous interpretation"—reference to these, he holds, furnishes "the touchstone by which alone the sanity of philosophical reasonings and conclusions can be tested". The objections that may be urged against such a standard are too obvious to call for mention, much less discussion,

here. On the other hand, the position will doubtless commend itself to the average reader as being close to "common sense", and therefore as at least safe and sound if not profound. Moreover it does possess what the author claims for it, namely "it comes naturally to the human mind"; nor does it require any "special training in metaphysics".

The exposition opens with Scottish Realism: Reid Stewart, Brown; Hamilton, Mausel; Martineau, McCosh, and the rest. Next come Utilitarianism; the champions of religious authority over against rationalism, followed in turn by Naturalism, Positivism, Agnosticism—movements of thought which enlisted the new Evolutionism in their favor. Once more the pendulum swung back toward Idealism — absolute and personal — which dreamt itself into Panpsychism. Later on, another reaction set in for the Pragmatism of Pierce, Schiller, James, Dewey; which in turn has met the neo-Realism of Moore, Alexander, Bertram Russell, Perry, Spaulding, and others.

Such are the leading currents of philosophical speculation moving across the past century which are reflected in the present volume. The author describes them with insight and critical discrimination, and with detail sufficient to afford the reader a fair knowledge of their contents, sources and bearings. The book will therefore enable the student to orient himself along the devious windings of recent English and American philosophies. Perhaps in not a few places he may wish to be less guided; to be left to his own sense of direction; to have been told more about the philosophers and philosophies and less about what the author thinks of them. Then again he may be offended at a certain lack of proportion in the allotment of space to some of the lesser and higher lights. Comparisons are proverbially odious and there is no necessity to mention particular names. The reviewer will just allow himself to mention one—the entire omission of Orestes Brownson. Brownson was probably the greatest—that is, the profoundest and the most logical and forceful—philosopher this country ever produced. The twenty volumes of his collected *Works* can substantiate this judgment. Why should his name be omitted both from the present history and its predecessor (by Professor Woodbridge Reilly)?

One other fault—on the material side of the work. A volume of its magnitude should have an adequate index. The concluding part of the book bearing the latter title serves fairly well as a bibliography. It is not a topical index.

THE BOYHOOD CONSCIOUSNESS OF CHRIST. A Critical Examination of Luke 2:49. By the Rev. P. J. Temple, S.T.L. New York: The Macmillan Company. 1922. Pp. 244.

An important contribution to the critical analysis of the Christological texts in the New Testament is made by Fr. P. J. Temple, who examines the passage of St. Luke 2:49: "And He said unto them: Why did you seek me? Did you not know that in the (things) of my Father I must be?". Having stated the traditional interpretation of the Greek and Latin Fathers, of the apocryphal writings during the early centuries, and the principal apologetic presentations called forth by theological polemics down to the modern rationalistic and ethical doctrines on the subject, the author establishes the correct reading of the text and the historical trustworthiness of its author, before entering upon a detailed study of the value of each word, first in its isolated and next in its connected meaning. This, together with a wider outlook upon the surroundings in the light of contemporary Jewish thought, the peculiar circumstances of our Lord's position, in His relation to Mary and Joseph, to the associates of His time and locality, and to God His Father of whom He speaks in an altogether personal way, and of whom He teaches a concept much more intimate than that which was common among the Jews, demands the assumption of a consciousness more real than that of a Messianic calling which would admit of a gradual and acquired realization of the Divine Sonship in the Man-God. Although the arguments are of a more academic than popular form and import, they will serve as an antidote to the assertions of the so-called higher criticism which maintains, apart from the popular Israelitic consciousness, either a merely or even special ethical Sonship, or the dawning and partial awakening to the mission of a Redeemer.

THE EPISTLES AND GOSPELS FOR PULPIT USE. Edited by the Rev. Ferdinand E. Bogner. Leo A. Kelly, 214 E. 26th Street, New York. 1922.

If "the pulpit" could get the honest verdict of "the pew" as to the effect produced on the faithful by hearing the Epistle and the Gospel read to them at the Sunday Mass, it might result in greater care, to say nothing of reverence, given to the announcement of God's Word. For certainly it does seem at times that more effort is made to impress "the pew" with the contents of "the announcement book" than with the message of Holy Writ. Be this as it may, every true priest will welcome whatever helps he can find to make his ministry of the Word as effective as possible.

One such help is offered in the present little manual. The book commends itself for its convenient size and shape and weight. It is neither too large nor too small. Neither is it burdensome. Secondly, the letterpress is clear and large. A priest with average sight can read it easily without glasses even under the dim religious light wherewith he may find himself bathed on a winter morning. Thirdly, the approved pronunciation of proper names is given in the margin, so that the reader can feel himself safe on this score. Fourthly, the text is divided into paragraphs numbered so as to tally with the corresponding verses of the Bible, thus facilitating reference to the latter. So, take it all in all, nothing is omitted that would enable the public reader to announce his message *digne ac competenter*.

Literary Chat.

A Dublin priest, the Rev. J. B. O'Connell, has done excellent service to pastors by preparing a *Benedictionale*, "seu Ritus in Expositione et Benedictione SSmi Sacramenti servandus", to which are added a series of approved public prayers for various occasions throughout the ecclesiastical year. In a dignified format, printed in large black and red type, we have the liturgical prayers for the Forty Hours' Adoration and Benediction of the Blessed Sacrament. Then follow the Te Deum, Veni Creator, and the chief (liturgical) Litanies. A third section contains devotional forms for Pentecost, the month of October, Christmas (Novena), the Immaculate Conception, the Assumption, the feasts of SS. Peter and Paul, and St. Patrick; also a suitable prayer for the ecclesiastical and civil authorities. An Appendix contains the Ordo for Blessing Water and the Asperges, the Nuptial Blessing, and the Prayers after Low Mass. The quarto pages (79) in appropriate binding make the volume a suitable ornament for the sanctuary. (Dublin: The Kenny Press.)

Archbishop Olivier Elzear Mathieu, of Regina, in the Canadian Province of Saskatchewan, has been addressing to his clergy a series of Pastoral Letters that deserve the attention of English-reading clerics outside the diocese for which they are primarily intended. They are issued in pamphlet form (about twenty pages to each installment) under the title of *Circular Letters to the Clergy*. The most recent of these, following close upon the annual retreat of the diocesan priests, reminds them of the graces received for the purpose of rendering their pastoral zeal practical in its continuous exercise. It puts before them certain points to be remembered, touching priestly holiness in the parish, personal kindness to the members of their flocks, reverence before the Blessed Sacrament, the fostering of devotions, especially with the view of developing vocations to the priestly and religious life.

The Archbishop likewise touches upon certain requirements in the secular life of the pastoral clergy, such as the obligation of urbanity and social amenities on the one hand, and of the wisdom of avoiding useless visits, trivial conversation and gossip on the other. He notes the harm done by idle criticism of ecclesiastical superiors, the need of greater self-restraint, prompt obedience and generous readiness in priestly service. Of these and other requirements of the sacerdotal dignity the prelate speaks in a tone calculated to win compliance and coöperation. His former position as rector of Laval

University gives him no doubt a keen insight into the religious and educational value of certain rules of clerical discipline which might escape a superior under other circumstances. What makes the suggestions applicable to a wider circle of clerical readers is the fact that the Archdiocese of Regina is a singularly representative field of American pastoral activity, by reason of its cosmopolitan population. There are English, French, German, Galician (Ruthenian), Polish, and Hungarian nationals, besides a goodly number of native Indians. These subjects are cared for by a body of clergy drawn from the secular and religious priesthood in nearly equal proportions.

The *Register of the Diocese of Harrisburg*, which is the Official Record of Diocesan Transactions, issued at intervals of one or several months for the guidance of the local clergy, has completed its first volume of twelve numbers (March 20, 1920 to February 20, 1922), of which a summary of contents and an index for reference is now published with Number 3 of the second volume. This issue (31 August) announces the Collection for the Holy Father and the order of October Devotions. It gives the matter for the theological conference in October, the Examiners' Report of Junior Clergy Examinations (1921), together with the matter for the next concursus. Apart from these official announcements there are excellent notes culled from the Catholic press on the subject of Education (the Rev. Paul L. Blakely, S.J.), on the Teaching of Catechism (Fr. Ernest Hull, S.J.); also instructive excerpts from the Kenrick Diary; and practical suggestions on the subject of Modern Costumes and the Priest's Housekeeper. Tacit directions for the efficient workings of St. Vincent de Paul Society are implied by the publication of the lists of officials in the General and Particular Councils in the chief centers in the diocese. The *Register* evidences a lively and inquiring interest into the details of diocesan administration.

There has always been something wrong with the world, at least since the time the crooked-headedness or the bad-heartedness of man began to throw things upside down. Whether the present is worse or better than or just about as good or as bad as any preceding age, is a debatable though an undecidable problem. Anyhow, one of our troubles is the lack of leadership. We have no greatly outstanding men in any department of higher endeavor. Doubtless there are plenty of capable financiers, politicians, mechanics, and even litterateurs. Heroes, too, and heroines are at work wherever sorrow, pain, destitution cry loudly. But of truly great men possessed of vision, and willing and able to lead their fellows in the pursuit of lofty ideals, the number is not conspicuous.

And what is worse, the tendency of the times is turned away from the agencies and methods that produce great leaders. We are living in an age of world-mastering Democracy, and Democracy believes in leveling-down processes. It makes for homogeneity. It generates great leaders only when a lofty idealism — which, being primarily spiritual, can spring only from religion — dominates the masses. Needless to say, contemporary society is not swayed by such an idealism.

What power there is in the world for the begetting of leadership lies in the Church and in those forces and processes which, even if not confined to her organization, are identical with the ends and means for which she exists. Within the Church her educational system is the organ ordained for the production of leaders; and within that system forces are at work capable not only of educing and informing the human intellect with knowledge, but of elevating, developing, fortifying personality, begetting character, infusing and perfecting virtue; in a word, of effecting the highest types of humanity. It is obvious to say that these forces are in the hands of the directors of our seminaries, the professors in our colleges, the teachers in our schools. Leaving aside the first of these groups of educational agents, the hope of the world for its leaders rests

mainly with the men and women who are devoted to the education of our children and youth. If they be intellectually capable and actuated by high ideals, we may hope for a continuous supply of at least average leaders. But educators themselves, being human, stand in need of inspiration and direction.

A book has recently appeared which provides these auxiliaries. It is entitled *Zeal in the Class-Room*, by Fr. M. V. Kelly, C.S.B. The author needs no introduction to our readers. As in the papers contributed by him to the REVIEW, so in the essays which constitute a "Pastoral Theology for Clergy and Religious engaged in Teaching", he strikes an eminently practical note — a note distinct, firm, insistent; a note which rings true to the principles of a sane philosophy and genuine religion, and which sounds both a warning and a direction. As the Archbishop of Toronto remarks in his brief but discriminating introduction to the volume, "Father Kelly sees danger in the tendency of other interests to become dominant in the minds of those who are responsible for the training which the students receive. The most vital question about a graduating student is not how much he knows or even how keen his mind has become, but what he has learned to admire. What are his ideals of life? What is his attitude toward God and his fellow men?" More important than knowledge or mental acumen is moral and spiritual character.

Further on, Archbishop McNeil comments upon the lack of Catholic lay leaders in Ontario. "Of all those who have had the opportunity to acquire a college education," he says, "how many fail to be leaders through insufficient spiritual training? Among the latter must be reckoned those who take no interest in the community in which they live or who regard public life simply as a means of self-advancement or who look upon ease and comfort and display as things to be sought in life." Needless to say, this state of things is not confined to the territories beyond our borders.

Of course there are not wanting those who contend that the spiritual training given in our colleges and schools is proportionately abundant, indeed superabundant. Too much time, they say, is devoted to religious instruction and pious exercises. This possibly, but not probably, may be true of an individual school. It is not the average state of things.

Fr. Kelly's insistence, however, is mainly on intensive training. He pleads for an intelligent understanding and appreciation of spiritual values—the *rationabile obsequium Dei*. And with his wide experience of youth he realizes that this ideal is attainable only by attention to certain definite details. Thus he urges quite specialized instruction, for instance, on thanksgiving after Holy Communion—instruction which is not generally given in colleges. So, too, on sound psychological reasons, as well as experience, he claims that boys (as a rule) should use their prayer-books, not the rosary, at Mass. He offers helpful suggestions on spiritual reading, the study of the Bible, on church music, on the natural virtues, politeness, the education of parents and of teachers and on many of the spiritual exercises appertaining to college life. His book cannot be too strongly recommended to priests and religious, to all engaged in the work of training youth, particularly in Catholic colleges and schools. It is published by St. Michael's College, Toronto.

Under the title *Good English*, Professor Haney of the Central High School, Philadelphia, has compiled a practical manual for correct speaking and writing. The author has no intention of providing a recipe for the making of an effective style. He essays the less ambitious task of gathering from the deservedly reputable authorities forms of speech that seem to reflect a good English taste. If it be asked who or what is to determine such "taste", Professor Haney advocates a temperate latitude of judgment on so delicate a matter and adopts a negative rather than a positive method of determination; that is, he illustrates what is good English

by what may safely be deduced to be specimens of bad English. More than a thousand of such examples, which have crept into colloquial and even into written speech, are discussed in his pages. Being alphabetically arranged, they can easily be looked up. A good up-to-date bibliography is added. The manual will be of special service to teachers of English in our grammar schools and colleges. A revised edition has been recently issued. (Peter Reilly, Philadelphia.)

The Bishop of Versailles, Mgr. Gibier, knows what the people ought to know and to do, and he knows how to meet their intellectual and moral needs with the right sort of literature. He has issued since the war a number of volumes dealing with actual conditions and problems of to-day in France. The latest addition to those timely conferences is entitled *Le Regne de la Conscience* (Paris, Pierre Téqui, pp. 314). Conscience — how it is made right or wrong; conscience in life, in the home, in the acquisition and in the use of wealth, in the employer and the employed, in the world of thought, in government, in the people. Somewhat on these lines the learned and eloquent Bishop develops a theme which at first sight may seem outworn but which under the capable hands of the writer takes on a form at once arresting and instructive.

Many students embark on a course of French and after mastering the elements give it up. Later in life, realizing the beauty and value of the language, they think of reviving their earlier studies but are deterred by the drudgery of re-learning their forgotten grammar. To those who find themselves in this state of mind may be recommended a manual recently compiled by Professor Gallard of Syracuse University, bearing the title *French Composition and Grammar Review* (Allyn & Bacon, Boston and New York). It is the latter portion of the title that covers the adaptation of the book for the class of students just mentioned. Enough of the grammar—no more, no less—is given to revive the essentials and to prepare the student for genuine French composition, which in this case is real idiomatic everyday conversation. Needless to say, the compiler had not in mind the class of desultory student in question. He was simply aiming at a second-year scholastic course in French. Herein he has succeeded admirably. None the less, however, has he served the purpose mentioned, and for this relation the book is here recommended.

Annuals for 1923 are making their appearance. Among the first to arrive is *St. Michael's Almanac,* the English form of which has reached its twenty-fifth, the German its forty-fourth annual issue. Besides the information pertinent to a publication of the kind, the two Almanacs offer a rich supply of reading material instructive and entertaining, suitable for both the individual and the family. They are issued by the Mission Press, Techy, Ill.

Books Received

THEOLOGICAL AND DEVOTIONAL.

ZEAL IN THE CLASS-ROOM. Pastoral Theology for Clergy and Religious engaged as Teachers. By the Rev. M. V. Kelly, C.S.B. St. Michael College, Toronto. 1922. Pp. 232.

THE LOVE OF THE SACRED HEART. Illustrated by St. Mechtilde. With Foreword by the Bishop of Salford. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. xiii—169. Price, $2.00 *net.*

CONFÉRENCES SPIRITUELLES AUX RELIGIEUSES DE LA VISITATION D'ORLÉANS. Par Mgr. Chapon, Évêque de Nice. P. Téqui, Paris. 1922. Pp. vii — 428. Prix, 8 *fr. franco.*

L'Abbé J.-Bte. Debrabant, Fondateur de la Sainte-Union des Sacrés-Cœurs (1801-1880). Par Mgr. Laveille, Protonotaire Apostolique, Vicaire Général de Meaux. P. Téqui, Paris. 1922. Pp. 419. Prix, 10 *fr.*

A Jésus par Marie, ou la Parfaite Dévotion a la Sainte Vierge enseignée par le B. Grignion de Montfort. Par M. l'Abbé J.-M. Texier. Troisième édition. P. Téqui, Paris. 1922. Pp. ix—415. Prix, 3 *fr.* 50.

Futures Épouses. Aux Mères et à leurs Grandes Jeunes Filles. Par M. l'Abbé Charles Grimaud. Deuxième édition. P. Téqui, Paris. 1922. Pp. vi—326. Prix, 5 *fr.*

Paroles d'Encouragement. Extraites des Lettres de Saint François de Sales. Par Ferdinand Million, Missionaire de S.-Fr. de Sales. Deuxième édition. P. Téqui, Paris. 1922. Pp. vii—237. Prix, 2 *fr.* 20 *franco.*

Adventist Doctrines. By Ernest R. Hull, S.J. Examiner Press, Bombay; P. J. Kenedy & Sons, New York. Pp. 71.

Petit Manuel des Congrégations de la T. S. Vierge. Troisième édition. P. Téqui, Paris. 1922. Pp. 71. Prix, 1 *fr.*

PHILOSOPHICAL.

Discourses and Essays. By John Ayscough. B. Herder Book Co., St. Louis and London. 1922. Pp. 224. Price, $1.25 *net.*

The Church in America. A Study of the Present Condition and Future Prospects of American Protestantism. By William Adams Brown, Ph.D., D.D. The Macmillan Co., New York. 1922. Pp. xv—378. Price, $3.00.

I Nostri Giovani ed il Coniglismo. Risultati d'un Questionario. Par Don Francesco Olgiati. Seconda edizione. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. 147. Prezzo, 3 *L.*

LITURGICAL.

"Benedictionale" seu Ritus in Expositione et Benedictione SSmi Sacramenti Servandus. Cui adjunctae sunt quaedam preces in piis exercitiis per annum occurrentibus adhibendae. Cura Rev. J. B. O'Connell. Kenny Press, Dublin, Ireland. 1922. Pp. 79. Price, $5.00.

Explication du Petit Office de la Sainte Vierge Marie. Selon le Bréviaire Romain. Suivie du Petit Office de l'Immaculée Conception. Par le R. P. Charles Willi, Rédemptoriste. P. Téqui, Paris. 1922. Pp. 315. Prix, 4 *fr.* 80.

Hymns of the Greek Church. Translated by the Rev. G. R. Woodward, M.A. Society for Promoting Christian Knowledge, London; The Macmillan Co., New York and Toronto. 1922. Pp. 40.

MISCELLANEOUS.

St. Michael's Almanac. Published for the Benefit of the Mission Houses and Foreign Missions of the Society of the Divine Word, Techny, Ills. Vol. XXV: 1923. Pp. 107. Price, $0.25.

French Composition and Grammar Review. By Joseph S. Galland, Ph.D. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1922. Pp. xvi—89. Price, $1.40.

Jock, Jack, and the Corporal. By C. C. Martindale. Matre & Co., Chicago. 1922. Pp. 221. Price, $1.50 *net.*

Mr. Francis Newnes. By C. C. Martindale. Matre & Co., Chicago. 1922. Pp. viii—191. Price, $1.50 *net.*

On the Run. By Francis J. Finn, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 222. Price, $1.00 *net.*